

THE WATERS OF SILOE
TO QVENCH
THE FIRE OF PURGATORY
and to drowne the traditions, Lim-

boes, mans satisfactions and all Popish
Indulgences, against the rea-
sons and allegations of a Portu-
gall Frier of the order of
St. Frances, suppor-
ted by three
treatises.

The one written by the same Franciscan and
entituled *The fierie torrent, &c.*

The other two by two Doctors of Sorbon.

The one intituled *The burning furnasse*. The
other *The fire of Helie*.

BY

PETER DV MOVLIN Minister of
Gods word.

Psal. 118. 12.

*They came about me like Bees, but they shall be quen-
ched like a fire of thornes.*

Faithfully translated out of French by I. E.

Printed at Oxford for Iohn Barnes
dwelling neere Holborne
Conduit. 1612. *ad*

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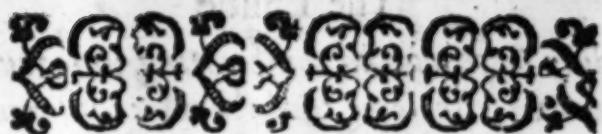
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2





TO THE RIGHT
WORTHY SIR DUDLEY

DIO Knight, true con-
tent in this life, with
eternity in the life
to come.

IR if the remem-
brance of former be-
nefits can moue or
bounty in more am-
ple sorte extended
can preuaile, I haue
reason both to a-
uise your loue shew-
ed, and your bounty showed towards me;
least worthy of such vndermerited affections.
Yet because vnthankfulnesse stops the cur-
rent of Gods blessings, and makes vs dege-
nerate from that we should be, I resolved
with my selfe to gratifie your loue (at least
in some sort) by acknowledging that entire

The Epistle

duty I owe you, and consecrating unto your worthy selfe, some thing that might seeme worthy of such a patronage. May it please you therefore to take surview of this worke which by long Travaile I haue brought to this perfection: it is the freight of my poore bark purchased by this years saile; it seemes more then an Elephants birth, and therefore promiserh satisfaction to the iudicious reader. Let it bee shadowed vnder the wings of your protection, who best deserueth it, because you nourished both me and it, when there was scarce any being to mee or it: to particularise your diuers & sundry affections to which and for which I rest euer devoted, would craue a tract of it selfe, which makes me omit them, only I wish my effects, were answerable to my affects, to accomplish that which I would. But so fruitlesse bee wishes that their harvest seemes scarce worthy the gleaning. This poore testimony of my loue may not only demonstrate what I owe unto you: but what I owe the Church in the faith I haue professed, which I will euer keepe inviolable, not making

Dedicatory.

king travaile as too many doe to the wrack
& ruine of my Religion, but the confirmer
of those unsetled intentions which were
but halfe grounded in me; experience hath
reduced my wavering thoughts to an har-
bour of quiet repose; these be the fruits I
reaped, which as my first fruits are to you
tendred, to manifest my loue and dutie un-
to you, the sinceritie of my conscience to the
Church, and my charitable desire to profit
all; much I should wish you in content, but
more I cannot then already you enjoy, and
therefore rest

Ever obliged to your re-
spected selfe

A.
I. B



THE PREFACE TO THE
READER.



ONE after the
meeting betwixt
the Franciscan fri-
er and my selfe, I
sent him in writ-
ting a dilcourse cō-
taining an exami-
nation of Purgat-

torie requesting him likewise in writ-
ting to set downe his soundest reasons
and strongest proofs. But either of my
writing or request this good Doctor
made no accompt, yet in my absence af-
ter my departure from Paris he sent to
challenge me againe to a verball con-
ference: & before he particularized his
deparature, he repaired to the kings Ma-
iestie and requited reward for his pub-
lication.

A booke by



THE PREFACE TO THE
READER.

SOME after the meeting betwixt the Franciscan frier and my selfe, I sent him in writing a discourse containing an examination of Purgatorie requesting him likewise in writing to set downe his soundest reasons and strongest proofs. But either of my writing or request this good Doctor made no accompt, yet in my absence after my departure from Paris he sent to challenge me againe to a verball conference: & before he particularized his deparrure, he repaired to the kings Majestie and requited reward for his pub-

A LETTER TO THE

The Preface.

Contrary
to the rule
of S. Fran-
cis, cap. 4.
nullo modo
denarios vel
pecuniam ac-
cipiant, per
se vel per per-
sonam inter-
positam.

licke teaching, as also for his particu-
lar conference with the Minister *Du*
Moulin. Which nevertheles could not
restraine me from publishing my dis-
course intituled *The waters of Siloe to*
quench the fire of Purgatory. This writing
wrought a greater effect then I could
hate imagined: for attending the Fran-
ciscans answer, behold two Doctors of
Sorbone Cayer and *Du Val*, tryed no
doubt vpon the vollee among such a
multitude as doe assault this treatise, as
a forlorne hope are the first that enter
the skirmish. Afterward stirred vp by
their example, commeth this Portugal
Monke into the field, as making vp the
arrier guard of this Roman army: to
whose worke the *Iesuits* of *Tournon*
haue contributed, to the end that after
the knocking together of so many ex-
quisite pates, they may need no more
to begin. In me it might be holdē great
presumption to wrastle with so many
men, and so loaden with titles, if the
word of God stood in awe of multi-
tude

rude. For hee might bee holden for a
mad man, who in a matter of impor-
tance, in lieu of waighing the reasons
should fall to numbring of the persons.
Truth is of more force in the mouth
of one man onely, then vntruth in the
mouthes of many, whose conspiracies
against the truth of the Gospell resem-
bleth the humming of a nest of wasps
that in stinging doe lose their stinges.
how ever it is, it seemeth that this trea-
tise hath stung some of them to the
quicke: with so great strife doe they as-
sault it. And indeed the gaule and iniu-
ries that herein they doe spue forth
doth shew them to be vehemently mo-
ved. They tearme me a beast, a foole, a
sot, a deceayer, an hereticke, an impious
parson, a dolt, execrable, impudent, &c.
They send me quick into hell, yea they
rather want words then stomack. They
are sorrie that our language is no bet-
ter stored with iniurious phrases: and
God hee knoweth what people they
are! But God grant that this their vo-

The Preface

mit may be to them a purgation, that
god may not iudge them with so great
rigour, as they doe vs with rashnesse.
This is all the revenge that I do desire:
for what other interest haue we in this
action then the glory of God and the
saluation of such as hate vs? Whose
stripes and blowes when they cannot
penetrate into the truth doe reflect vp-
on my person. But herein doe I boast
that they be honorable bruiſes. These
barkings I beare as of men starved, and
as some portion of the reproches of my
saviour Christ, who was in like manner
outraged, and for our saluation bare
more sorrows then we can suffer wrongs
for his glory. Now albeit an impudent
boldnesse be the only way to atchieue
reputation of skill, yet am not I deter-
mined to practise, that course: neither
to requite these Doctors with such
quaine. This attempt I despise & laugh
at such impetuositie: yea I even take cō-
passion of it, as of a disease of the minde
and a convulsion. Neither is it indeed
my

my cause, it is the cause of Iesus Christ, whom we are not to defend but by imitating of him; for how can we plead the cause of the Lambe of God with wolvishe hearts and poisoned stomackes? Yet is their wrath in some sort excusable: for in quenching their Purgatory, what do you but put these our Masters to an hungry dispute, by stopping the currant of their trafficke, cutting their sinews, & breaking the wheelles of this great frame of the Roman hierarchie? For as a beast deadly wounded, springeth forth with an extraordinarie force, even so these Doctors doe excessiue storne, when you touch them in their best feeling: that is in the belly, in Avarice and in Idlenesse. Of all the rest this Portugal Monk is the most ridiculously violent: hee speaketh with a barbarous impetuositie: with such a pride as hardly agreeth with his habit: yet did I forbear his honour and abstaine from all iniuries and bravadoes, albeit I had a large field open before me, and many

The Preface

proofes of his ignorance. But I seeko not to dishonor any man, only the glory of God do I aime at. To these books thus stuffed with civilitie haue these reverend Doctors imposed Capriccious titles after the manner of those that hang out scurrilous tables over the forefronts of the houses where they act their enterludes: or as such as carue *Cyclops* and *Satyres* vpon the frontispice of their buildings. Marke then the title of *Cayers* booke. *The burning furnace, pr oven of reverberate &c.* And in his booke his speech runneth all vpon *Limbeckes* firing, evaporating, recalcining, &c. All words of his art, and of all this he maketh an *Amalgame* cōtaining more moon then sunne. The other treadeth the same path and entitleth his booke *The fire of Helie to drie vp the waters of Siloe.* You wot not by what spirit you be led. The Frier was loath to bee behind his fellowes, or to vse a lesse ridiculous title then his writing is, so to procure an vniformity wherein he proceeded

CAYER.

VAL.

Luke. 9.

The FRIER

ceeded with great discretion and this is his title. *The Torrent of fire proceeding from the face of God to drie up the waters of Mara enclosed in the causey of the Mill of Ablon*: O flock garnished with elegancie! Who was able on this side the Pirinean mountaines to attaine to such gallant conceptions; and so well polished? This Frier minor entendeth to haue all his pollutions and vncleannes that he spueth out throughout his whole booke to come forth from the face of God, that is to say, to bee expelled out of Gods prelence. Which nevertheless hee armeth with autoritie, entitling himselfe *The Reuerend Father Iames, Observantin, Doctor, Preacher &c.* And in his preface braggeth that he writeth succinctly and strongly: yet had it beene good hee had expected other mens commendations: but he had more desire to ease them of that labour.

At the first blush therefore seeing so many bookes, such hot furnaces & Tor-

The Preface.

rents of fire I feared to come neere the: but plucking vp my spirits and being a little way entred into the reading of the same, I grew into farre greater admiration, considering that these three friers were as farre discordant among themselves as fire and water: and that these Doctors did most fiercely bang each other, and yet were all signed and approved by the Doctors of Sorbone. Yea so hot was this contention among them, that one of them, namely Cayer, after hee had beene myell displaid, and hardly entreated, was finally disclaimed in all their Pulpits, & blasted with perpetuall infamie. All which they could never haue compassed, but they must likewise taxe those Doctors that subscribed and allowed his booke.

Well did I knowe that the opinions of the Rottish doctors doe agree but badly. One saith that the pope cannot teach false doctrine, another that hee can. One that the Pope is aboue the Councell, another that the Councell is aboue

Herein is
the Coun-
cel of Basil
contrary
to the Coun-
cel of Flo-
rence.

about the Pope. One that Invocation of Saints is necessarie, as Pope *Innocent* the 3. and *Cayer* in his conference advowed & subscribed by the Doctors of *Sorbone*. The others, as the Lord of *Eureux*, that it may wel enough be borne; and it is no matter of necessitie. The Iesuits and such as in their hearts are more soundly nailed to the Papall sea doe advow that the Pope may giue and take away kingdomes: & that hee can absolve subjects from their oaths and fidelitie & allegiance to their Princes, and this power haue the Popes of late assumed to themselves, & doe now put in practise: Others that hold their iudgements somewhat more at liberty doe asseme all this to be meere vsurpation. The most strictest orders of Friars and such soules as they haue brought into captiuitie doe beleue that the Church of Rome cannot erre in any point of doctrine and doe defend even the most grosse absurdities: other more smooth tongued, but withall more

Mysteria
Missæ. lib. 3.
cap 9.
Causa 15. Cā.
Alius & Can.
Nos sanctiorū
quæ 7 Ex-
travag. unā
sanctum de
Maiores. &
Olco.

The Preface.

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Miseria
Missae. lib. 3.
cap 9.
Causa. 15. C2.
Almus & Can.
Nos sanctorum
quasi. 7 Ex-
travag. una
sanctam de
Maiorib. &
Olco.

The Preface.

white livered doe say that there bee indeed grosse absurdities : That they beleeue not any Purgatorie. That the lubble is but a kind of Marchandize : That the fraternitie of the Corde is but superstition: That the hallowed graines are but prophane trumperies: That we might very well forbear the portraying of God: the taking of the cup in the Supper from the lay people : the baptizing of bells: the singing of Masses for horses, corne, hogges, &c. Yet for all this that wee must not separate our selues : and the reason that vnder hand they giue out is this : It is good for vs. All this passeth smoothly away so long as we speake not hardly of his holinesse and that the Church Profits be not diminished. To be brieft, these people are like twinnes whose heads being devided the bellies are neverthelesse knit together. Surely this is the course whereby the vnitie of the Romish Church is vpholden. Nether were wee vnderly ignorant of this discord, yet should I never
haue

to the Reader.

haue imagined that they would haue published their contradictions, or produced these Doctors to the stage, there to haue given them so rude a bastinado. But drinke yee together Doctors & agree among your selues: for surely the same God that confounded the languages of the builders of *Babylon* doth still suffer diuision to molest those that build it againe. Now that which we speak of, concerneth not *Cayer* alone: for the Frier likewise gaine sayeth his two companions, albeit he hath both seene their bookes & out of them borrowed some part of his writings. So as that which in the sixteenth of *Genesis* was spoken of *Ismael*, *His hand shall be against every mā, and every mans hand against him;* doth very well agree with every of them: whereof in this Treatise I will shewe you sundry examples.

These contradictions are somewhat hard of digestiō, but much more their slanders wherein they impose vpon vs most horrible and wicked opiniōs, infinitely

The Preface

nitely estranged from our beliefe. As
thus: that we beleue five mansions for
the soules: that our drift is to deny the
Immortalitie of the soule : that wee
make al sinnes alike equal: that we hold
that the soules doe sleep from the day
of their decease to the day of iudgmēt
that wee would haue I wot not what
Synode [that never was] to passe for an
article of faith : that baptisme was not
necessarie for any but the children of
vnbeleeuers: that out of our Kalenders
we haue raised the Virgin Mary & the
Apostles, and in their places haue inser-
ted *Luther* and *Calvin*: that our Mini-
sters doe preach liberty of conscience
without any apprehension of diuine
iudgemēt: that we hold that it sufficeth
vs that Iesus Christ suffered for vs, and
therefore that wee neede not doe any
more: that at the Funerals of the late
Queene of England they sung Masse,
had their offertory and prayed for her
soule: that *Luther* and *Calvin* in lieu of
raising the dead to life did put the living

to the Reader.

to death, and that they are our Masters, Patriarkes and Apostles &c. To bee briefe, they set downe even all the slanders that hatred can devise, or malice can suggest, wherewith they seduce the people and abuse their simplicitie.

What shall I speak of their vprightnesse in alleaging the Scriptures? All the passages that they produce are for the most part either falsified, or wrested to a contrary sense, or to no purpose. With a Magisteriall license they force a number of passages quoined vpon the anvill of Avarice, that are not to be found in the originals, either Greeke, or Hebrew: yea and sometimes contrary to the Roman translations. Of so much negligence or dulnesse of their reader do they presume, assuring themselves that the people shall never perceave any thing, or can so much as cōsult with the Scriptures, which vnto them are as sealed letters and suspected bookes: albeit, in the meane time they are permitted to read the monstrous Legends: the
Psal.

The Preface

Psalters of the Virgin Mary full fraught
with blasphemy: and the frivolous and
and fabulous bookes of the life of Ie-
sus Christ. O yee soules that long for
your salvation, will you still liue in such
grievous bondage? What? shall we yet
be so vaine as to passe the seas to looke
vpon the reliques of some Saints, and
will we not heare Iesus Christ when he
offereth himselfe vnto vs in the holy
Scriptures? Shall we stoop more to cu-
riositie the to necessitie? To the cōtent
of our eies then to the salvation of our
soules? Shall we still be so rashly negli-
gent, as in a matter of such importance
to credit the first commer? Contenting
our selues with following in lieu of
knowing? Placing pietie in the knowe-
ledge of nothing; thrusting our selues
into the presse and shrowding vs amōg
the multitude? Againe, when any man
shall say vnto vs that Iesus Christ or a-
ny of his Apostles do in such a place, or
in such a place teach vs Purgatory, or
the Invocation of saints, &c. Shall wee
be

to the Reader

be so cruelly cowards to our selues, or
so vnthankfull to God; as not to take
so much paines as to look whether the
same be truely alleaged? And indeed
wherefore should these Doctors cite
the places but that we might see them?
For what an absurditie is this, to quote
the places to the people and then to de-
barre them from seeing of them. To re-
ferre them to the places and then to
command them not to looke in the
booke? The people of *Beroe* practised
this examination of the things that *S.*
Paul taught: for albeit he preached with
farre more auctoritie and certitude then
any man in our age; yet did they exa-
mine his preaching by the reading of
the Prophets, farre more obscure then
the new Testament. Enter therefore in
to this examination I say, and yet I say
vnto you [especially if you haue re-
course to the originals] that you shall
enter as it were into a shop where they
sell vizards: yea where they doe not on-
ly sell them, but where they make the,
so

Acts. 17. 10

The Preface.

So excessive is their licentious liberty. Of all this will wee in this Treatise produce sundry proofes, according as occasion shall serue. A Treatise whose principall drift is a defence of the only purging of our sinnes, which is the blood of our Saviour Iesus Christ against the fire of Purgatorie. An argument that carrieth with it the confutation of the doctrine of the *Limboes*, of Traditions, of Prayer for the dead, of mans satisfactions and of Popish Indulgences. I plead the cause of Iesus Christ: I confute the reasons and passages of these Doctors and their burning writings: yet touch not their persons, neither their furnitures full of Invectives that concerne not the argument.

Two things there are nevertheless which I cannot overpasse: their folly in wanting, and their false dealing in answering me.

Fire of Hell.
lic, p. 4.

First they paint forth many triumphs great conquests, and an extreame shaking of our Church: so many goodly souls

to the Reader.

soules, such a multitude of notable personages: namely forty at Diepe revolted to the Romish Church, which now is in travel of them: If they come to life they shal come forth. These men doe packe them very grossly: for enquiring of any such breach in the Church of Diepe, I cannot learne of more long time revolted then two, the one a maiden who allured by a carnall marriage hath violated her spirituall marriage with Christ: the other an English Iesu-^{2. Pet. 2. 22.} it, who vpon a fained conversion intruded himselfe into our company and is now returned to his vomit. Howbeit let vs put the case that the reporte of these conversions were as true, as they be forged at pleasure: Is it any mervaille that some loue the world & turn wing to that part that yeeldeth most quietnesse and worldly promotion? Were it not rather a wonder if there were none such? Iesus Christ was forsaken of his^{Ioh. 6. 66.} disciples: how much more wee, who haue nothing but by his bounty? Men

The Preface

in these daies in matter of Religion do follow the course of the affaires, and do fit their beliefe to their worldly commodities. The belly hath no cares: And as vsually such are deafe as dwell neere the downefall of great waters, even so the word of God pierceth not into the eares that are deafned with the bruit of the world and stopped with the currant of Covetize, of voluptuousnesse and of ambition: especially at Paris where men are bought and sold, & where rewardes are propounded. And God graunt that Idolatry possesse none but those who she hath deerely paid for. herein are we to acknowledge the work of God: that notwithstanding so many allurements and discommodities, yet do the flocke of Iesus Christ grow and encrease, yea even since these men made their vaunts that our Church was so sore shakē. But we boast not so much, neither indeede are these victories ours but our Lorde Iesus Christs.

In their triumphs they paint mee forth

to the Reader.

forth & make me a party in the proofs
of their sufficiencie. The auctor of *Hel-*
lies fire saith that in the disputation a-
gainst the frier I was twise or thrice at
a non plus and so made some of them
merry: but hee sheweth neither when
nor whervpon. It might peradventure
be when the frier refused to enter into
any orderly disputation, or to propound
his reasons in forme, saying that he was
not permitted so to do: either when he
said that the theft was scourged, but
not the thiefe: That *excogitatum Com-*
mentum signified a Commentary: That
the pardons of foure and fiftie thousand
yeares are good and receauable: That
satisfacere signifieth not to acknowledge
his fault to the partie offended, or to
testifie that he was sorry for it: or when
he saying vnto me that God should be
vniust if there were no purgatorie, I an-
swered that then God should be vniust
to such as should liue in the day of iudg-
ment: also to the Carmelites that dyed vpon
the friday, who [as themselves report]

Suetonius.

Julius in seg-
mento. 73.

Plautus in
Arbitrione t

aut satisfac-
at mibi aut

adiuret
in super nol-

le esse dicta
que in me in

fontem pro-
tulit.

non est
to non

et dicit
nam non

quidam
quidam

The Preface

haue a priuiledge that they shal remain
in purgatory no longer but vntill the
next saterday. But wlio would thinke
that vntaith could so farre exceed? Ve-
rily I am one of the least amonge the
servants of God : yet would I be sorrie
that my yeares or want of capacitie
should any way preindice the equity of
my cause: but the word of God is migh-
ty even in the mouthes of babes. Be-
sides should I trouble my selfe with an-
swering an vnlearned man vnseene in
the Greeke and Hebrew; as appeared
when we were to haue recourse to the
Originals in both those lāguages, wher
upon the Iesuits of Turnon tooke vpo
them to stuffe his booke with passages
collected out of prophane auctors and
the Rabbins; into whō hee never thrust
his snout : which Iesuits neverthelesse
were many times mistaken in diuerse
things; as in place convenient shall ap-
peare. But how should they make faith-
ful report of things spoken, who make
no cōscience to falsifie my writing? See
ther-

The man-
ner of
these Do-
ctors in an-
swering.

therefore how they entreat me. They
produce not my wordes: they reverse
the order of my speeches: here & there
they mangle & snatch at my discourse;
one beginneth at one end, an other in
the middest: If I speak any thing that bit-
teth, they can quietly passe it over with
silence: They object the matter that I
answer, but my answers they suppress,
He that seeketh the truth ought to pro-
duce the very wordes of his adversary:
he should trace him step by step with-
out counterfeiting, curtalling, or dissem-
bling: but these men by a certaine do-
ctoral disposition do skippe, as at their
masse, over whole leaues: they conceale
the most forcible: and the sooner to
lead the reader that followeth vs out
of our tracke, they shuffle the course of
my reasons, and bring the head forth
last. Then having thus sented my dis-
course, they proclaime before the pal-
lace their fiery, burning, magnificall, &
and ridiculous titles.

The frier
beginneth
with the
last page
of my
booke.

Some colour they might have had

flum

The Preface

for their flight, had my first booke been either tedious or full of wordes : The chardges of the Impression with the readers impatiencie might haue serued them in steede of figge leaues to cover their shame: but my writing contained few pages & the Arguments lay close: for I studied to lay the bones bare that the sinewes might bee the better scene. Their vnfaithfull dealing doth proceed yet farther: for they forge other objections then mine: and of mine do they take away the edge by propounding them in other manner then I did: Thus do they skirmish and sport them in answering of themselves: much like vnto the Bulles in the amphiheater to whom they cast men made of straw, vpon whom, being provoked, they dischardged their rage. As if they should say vnto me: you are too rough: The Church of Rome must be more gently entreated: Take away your forcible argumētts for these reasons lie too hard vpon vs, so will we commune with you. Thus and thus must

must you object that so wee may answer with some color : but they forgot to giue this warning before.

I doe therefore protest that these writings of these Doctors doe not concerne me, for that I never spake manie things that they impute to me: & they haue either fearefully dissembled, or maliciously corrupted my best objections. Neither can I thinke my selfe sufficiently satisfied vntill I see my own writing perfect in the writings of my aduersaries, and their answer let down article to article: reason to reason, without cutting of or altering my wordes, or disordering the order of my discourse.

Reverend Doctors, I beseech you in curtesie, yea I adiure you by the relicks of your consciences to entreat me with more equire: take this booke which againe I offer vnto you encreased, amplified and corroborated with reasons and some passages of Scriptures: and answer it in such wise as that my rea-

None of these Doctors haue yet answered, & therefore the victory yet resteth with the A uctor.

The Preface

sons may not be mangled; nor thrust out of order: but that all men may see your answers at the foot of my objections. If your desire to bring the truth to light faileth you not, no more then your leasures, meanes, books, and support [albeit all these faile vs] wee shall soone perceauce which of vs hath the word of God to warrant: and from the encounter of our reasons truly and vprightly reported wil proceed the sparks of the truth. The Lord God vouchsafe to direct our pennes, and dispose our hearts to propound such matters as may bee profitable to the salvation of his people, proper to the glory of God and comfortable to the truth of his word.

THE

THE CONTENTS OF THIS BOOKE.

1. A description of the foure chambers, or stages which the Church of Rome placeth under the earth. Namely of Hell: of the Limboe of Children: of the Limboe of the fathers: and of Purgatory. Also of the meanes to get out of Purgatory. *1. page*
2. That in this controversie, as in all other that concerne faith, the holy Scripture ought to bee iudge: also that the same speaketh not of Purgatory, nether of any temporall torment after this life, nether of any Indulgences wherewith to fetch soules out of this torment. *32. page*
3. That the holy Scripture overthroweth Purgatory: and that there is no other purgation of our sinnes, but the blood and death of Iesus Christ, and consequently, that papall Indulgences are unprofitable to the deceased. *77. page*
4. Against mans satisfactions in general. *158.*
5. Against Popish Indulgences and the *193.*

extraction of soules out of Purgatory.

6. A confutation of such passages of the holy Scripture as these Doctors haue de-
leaged. 227. per

7. What the Doctors of the foure first ages after Iesus Christ did hold and beleene concerning this matter, and that they never beleened any Purgatory. Also of prayer for the dead, of Indulgences, and of the satisfactions of the primitive Church. 320. per





A CONFVTATION OF PURGATORY.

CAP. I.

*A description of the foure Chambers or
stages which the Church of Rome placeth
vnder the earth: and particularly of the
place called Purgatory.*



THE Doctors of
the Church of
Rome doe hold,
that vnder the
earth, there bee 4.
severall places,
which are so ma-
ny prisons, wherein the soules are ei-
ther broyled, or shutt vp. The lowest
place is hell; the habitation of the dam-
ned: and the same is divided (if wee be-
leeue our aduersaries) into two parts.

*The lowest
place.
The author
of the fire
of Helie. p.*

The one where the soules are tormented in fire: the other, where they are tormented in snowe. Throughout all the word of God can we not find that that ever any came out of this place. Yet Pope *Gregory* the first, in the first Booke of his Dialogues, cap. 12. reporteth that *S. Severus* raised a dead bodie whome the Divels had carried away.

In 4 Dis. 45
quest. 2.

Also *Damasen*, and after him *Thomas*, *Durand*, and *Richard*, doe tell vs that by the prayers of *S. Gregory Traian* an heathen Emperour was fetched out of hell. *Gabriel Biel* in his 56. Lesson vpon the Cannon of the Masse, holdeth the same opinion. And *Ciacconius* hath written an Apologie expressly for this history. *Cayer* and the Doctors that subscribed to his book, do approue this historie: but his cōpanions do reiect it.

The second
place.

The second place is the Purgatory that seruerth for such as are indeed righteous and do not sinne: but in their life time haue committed some trespasses for which they haue not satisfied. The same
Pope

Pope Gregory teacheth that so soone as
a man is deceased his soule is presented
before the Iudge, also that sotime there
happeneth abuse, & they bring before
God one that was not called. As/faith
he / it chanced to one named *Stephen*,
who being deceased and his soule pre-
sented before God, immediatly as God
saw him, hee said that was not the man
that hee had called for: but that it was
an other *Stephen*, a beater of Iron, who
therevpon died incontinentlie, and the
former *Stephen* revived againe and was
sent backe because hee dyed before he
was called. These soules thus presented
before the Iudge, if they need any pur-
ging are instantly sent to this second
place which they tearme Purgatory.
And this doctrine is grounded vpon
this principle, which is a third article of
their faith, and taken out of the vnwrit-
ten word: namely that *Jesus Christ* by
his death and passion hath indeede dis-
charged vs from the fault, and from
the paines due to sinnes committed be-
fore

Read the
catechisme
of the coun-
cel of trent
in the chap
of penance

fore baptisme: but from the paine due
to sinnes committed after baptisme he
hath not discharged vs. Therefore those
such as haue not made full satisfaction
in this life by fastings, scourgings, gifts
to the Church, &c: shal be sent to Pur-
gatory there to finish their satisfaction
and to pay [as they say] even to the last
penny.

Herehence grewe that pennance
which the Priest imposeth vpon the sin-
ner, which do farre differ from the pen-
nance vsed in the primitiue Church
which was publicke, of long continu-
ance and rigorous, thereby to humble
the sinner and to reparaire the scandall to
the Congregation: but at this day in
the Church of Rome they impose for
the most part privat pennances, and the
same either very easie or ridiculous: &
these doe they make vse of to prevent
Purgatory, and yet to pay and satisfy
Gods iustice. The formes of these pen-
nances, are to say a set number of *Aues*
intermixed with *Paters* vpon a paire of
beads

heads: to scourge their bodies: or vpon
the bare flesh to gird themselues with
a cord: or to goe in pilgrimage to *Saint*
James in Galicia, &c. Our Annals do in-
forme vs of a pennance imposed by a
Pope vpon one Robert the Norman,
surnamed the Divell, vpon sundry his
riots committed : that is, that for the
space of seven yeares hee should not
speake: and that he should all that time,
lie at a staier foote, and take no other
food but the relicks of such bones as a
Grayhound should haue gnawn. Was
it meet to abridge the benefit of Iesus
Christ, and to supply the places with
such frivolous devises, and in such coun-
terfeit quoine to satisfie the iustice of
God, which Iesus Christ had before sa-
tisfied to the full? As concerning the
torments that the soules doe there en-
dure, these our masters doe tell vs that
all the fires and torments in this life, are
but easie in regard of the heate of the
fire of Purgatorie, and that the tormēt
thereof equalleth that of the damned.

Ni Giles,
an. 768.

The Friar
pag 78.

This

A Confutation

This doctrine was not yet receaved in the Church of Rome, when to the Cānō of the Masse they added these words ensuing, which the Priest must daily say for the soules in Purgatory. *Remember Lord thy servants, whose soules doe rest in the sleepe of peace.* Hereby it appeareth that they then beleevved that the paine was easie, or rather none at all, and that the soules for whom they prayed, did rest in peace as in a sleepe. Hereto accordeth the saying of the aforementioned Gregory, who advoweth that the soules of *S. Severus & S. Pascasius* wrought miracles in the Bathes where they lay in Purgatory. For it is hard to worke any great miracles in such cruell torments. This is the same Pope Gregory, who doth in earnest confesse, that the Apostles celebrating the Lords supper, added vnto the consecration nothing but the Lords prayer, and so consequently prayed not for any soules in Purgatory. Againe, the Church of Rome holdeth this torment to be of long continuance

*Memento
Domine.*

*Lib. 7. Epist.
61.*

nuance: for every sinne they must abide there seaven years: besides also that we pray for some that died many hundred yeares since. And in this regard doth the Pope grant pardons some for fifty, some for an hundred thousand yeares: and the Frier may verie well remember that when I shewed him in the Masse booke a praier that contained foure & fiftie thousand yeares of pardon there, to adioined, he did not onlie advow it, but rooke vpon him to defend these so liberal indulgences.

In the Church of *S. Bibian* at Rome In the
vpon the day of all Saintes they haue booke of
fixe hundred thousand yeares of verie Romane
pardon for the space of one whole day. Indulgent
The Pope that granted that pardon pre ces these
supposing that a soule may haue com- dred thou-
mitted so many sinnes [besids those for sand years
which the paines of Iesus Christ haue are writte
atisfied] that hee must haue so manie at large.
yeares of torment to purge all his sins,
lesse the Masses and suffrages of the
ving, together with the Popes indul-

C

gen

gences doe procure him ease and abbreviation of his paines. At Paris in the entering into a chappel of the friers Fe villans in the suburbs of *S. Honorat* hangeth to be seene a long bedrole of pardons: wherein among other is contained that vpon everie daie of lent there are to bee purchased three thousande eight hundred sixtie seaven yeares and two hundred and seaven Quarentines of daies of verie pardon. In the church of *S. Eusebius* at Rome they haue seaven thousand, foure hundred fifty and foure Quarenteins of daies of verie pardon for such as shall bring thither any honest offering, and as the words of the Bul do run *Manus porrigentibus adiutrices* for such as shall put to their helping hands. In the Church of *S. Mary* deliver vs from the paines of hell [for that is the Churches name] there are daile granted eleven thousand yeares of Indulgence to such as shal bring an honest offering, that is to say, that shal giue not to the poore indeed, but to the rich Monks

Moncks: not to those that weep, but to those that sing: for now almes with the true vse thereof, hath also altered the signification of the word. In the church of *S. Praxed.* you haue dailie twelue thousand yeares of verie pardon and as manie Quarentines of daies, with the remission of the third part of your sins: in such māner that visiting this church three daies on a row you shal purchase plenarie pardon of all your sins and six and thirtie thousand years by provision besides the Quarentines, which the Popes haue since encreased to sixscore thousand years for everie daie: witnes the book of *Indulgences* printed at *Rome* in the house of *Julius Accolco*, an. 1570. see also the book of *Romaine Indulgences* sundrie times printed at *Rome*, namely in the yeare 1519 the second of February by *Marcell Franck*. Yet are all these pardons but few in regard of those that belong to the Church of *S. John of Lateran*, the somme whereof yee shal find either hanging vpon tables, or graven

Gab. Biel
in his 17.
lesson vpō
the Cannō
of the
Masse.

in the wals of diuers churches of Rome.
 All this do we set downe to shew that
 as the plaister ought to be fitted to the
 largenes of the wound, so the Popes
 haue thought it meet to perswade men
 to beleue that the paines of Purgato-
 rie are of long continuance, sith they re-
 quire so long a time to purchase release
 from the paines thereof: withal presu-
 posing that in that so fiery and scorch-
 ing a countrey, where the sun hath no
 being, they reckon all by daies, and by
 yeares. This long continuance is also
 to bee gathered out of the Revelation
 of Venerable *Bede* in the fifth booke of
 his historie *cap. 13.* where he saith that
 the souls which in his time were in Pur-
 gatorie should be delivered in the daie
 of Iudgement, except some few that
 shoulde bee redeemed from thence by
 the praiers of the living.

That is to
 say about
 some nine
 hundred
 years since

Moreover besides all this, the selfe
 doctors of the Romish Church doe as-
 gree, that even during these so violent
 torments, the soules neverthelesse are
 assured

assured of their salvation, & out of the danger of hell: neither do I know since when this opiniō crept into the church of Rome: for in the Masse for the dead we finde a clause after the Gospell that contrarywise doth testifie that still they are in danger. These be the words. O

Lord deliver the soules of all the faithfull departed, from the infernall paines, & from the deepe lake: deliver them from the throat of the lyō, least the gulph of hell should swallow the up, & so they fall into utter darkness. Terms over bitter to signifie Purgatory: and such as may in no case stand with people assured of their salvation.

We haue also the ordinary prayers said at burials, yea and vsed at the funerall of a Pope, wherein we find nō mention of Purgatory. Indeed this soule is brought in, as praying to be delivered from hell, and from eternall iudgement, in these words. Save me o Lord from eternall death in the terrible day, when the heauens and the earth shall bee moved, and when thou shalt come to iudge the world by fire. I trō-

Libera Domine animas omnium fidelium defunctorum de pœnis infernis, & de profundo lacu: libera eos de ore Leonis ne absorbeat eos Tartarus.

*Sacrar. Cere-
rem. lib. x.
Sect 15.*

ble and quake, and doe feare when the ex-
 mination shall come, and the day of wrath,
 of calamitie and of misery: that great and
 wōderfull better day. Speeches which can
 not proceed from a soul assured of her
 salvatiō. Surely whē these praiers were
 first penned, these matters were not yet
 well considered of, and this may we ea-
 sily gather from Pope Gregory the first,
 who in his dialogues placeth the Puri-
 gatory of some souls in bathes, of some
 vnder the leaues, and of some vnder the
 Ice: and thus do these three champions
 that haue assaulted my treatise, both say
 and defend: for nothing to them is too
 hard or too hot. *Damian* speaketh of a
 soule that had her Purgatory in a river,
 but whither she swam with the stream
 or against it, he saith not. The *Rosarie*
 of Bernardine hath of this nature ma-
 ny revelations: and the Legend of *S. Pa-
 tricke* telleth vs that in Ireland there is a
 caue that openneth into Purgatory: to
 be briefe, albeit many soules are return-
 ed from those partes, which haue
 brought

brought news, yet did the matter still
rest full of doubt, vntil the Councell of
Florence, which among other occasions
was assembled to perswade Purgato-
ry to the Greeke Churches, who both
before and yet do deny it, albeit their
deputies in the Councell did agree vn-
to it in hope of succours against the
Turk. True it is that we find some more
ancient Councils, which made menti-
on of prayer for the dead; but hereafter
we shall most evidently proue that these
prayers make nothing for Purgatory;
also that such prayers as we find among
the ancients doe plainely shewe that
they beleeeved no Purgatory. Even to
this day doe the Greek Churches pray
for the dead: yet doe they deny Purga-
torie. In the last session therefore of this
Councell holden in the yeare 1539.
was it defined, that wee should beleene
Purgatory: In which Counsell, as in all
others holden within these five hun-
dred yeares, the Pope sat president. and
that with such auctority that hee grew

Sess. 1. & 3.
& 9. & 10.

to bee adored and intituled *The Divine Maiestie: the spouse of the Church: the Saviour and Lion of Iuda: the king & Prince of all the world, having all power both in heaven and in earth:* All which titles were attributed to Pope Leo the 10. in the Councell of Lateran. Thus in all these Councels nothing passed but by his will, in such wise, that if any did contradict him, hee was soone burned, as was *Iohn Huffle* in the Councell of *Constance*, notwithstanding the safe conduct and faith given by the Emperour and all the Councell. But to returne to our Matter. The soules thus purged in this fire are brought into Paradise. Howbeit because this purgation will growe somewhat long, the Popes mercy doth sometimes abridge this punishment: For besides that the paines that the living haue vndergon for the, as fastes: almes: whippings, pilgrimages, liberalities to the Church, &c. also that the Masses founded for the deceased, which leaue any rents or annuities to a convent

went or abbey, or other religious house
 [if we may beleue those that sing the]
 are of great vse to mitigate and allay
 the heat of Purgatory, and to diminish
 the paines thereof, yet haue the Popes
 found out a more ready and gallant in-
 uention to the same end: and this it is.
 Hee raketh together all the superabun-
 dant satisfactions as wel of Iesus Christ
 as of all his Saints which remain in the
 treasurie of the Church, whereof him-
 selfe doth carrie the keys: and these
 doth he distribute among his Indulgen-
 ces, for the freeing of soules out of the
 fire of Purgatorie. To the same vse doth
 he also apply his hallowed graines and
 medals which hee distributeth abroad,
 granting hundreds and thousandes of
 yeares of pardon, to all such as shal kisse
 or reverently keepe them. And these
 pardons serue not only for this life but
 also for Purgatory. The Church of the
Peuillants at Paris haue this priuiledge,
 That the Masses in that church said for
 the dead vpon the moonday or wed-
 nes.

nesday, doe every of them deliver one soule out of Purgatorie. Many such Churches doth Roine containe. *S. Peter's; S. Laurence without the walls, S. Praxedes, &c.* vpon the 7. of May, anno 1586. did Pope *Sixtus* the 5. grant to such of the fraternitie of the corde of *S. Frances* as should say 5 *Paternosters* & as many *Ave Marias* vpon the Saturday before palme Sunday: and vpon the feast daies of *S^t John Evangelist* and *S^t John Port Latyn* plenary Indulgence for all their sinnes: yea and more then that: for they shall moreover deliver one soule out of Purgatorie, as appeareth in the booke of Indulgences granted to that reverend Corde, printed at *Paris* by *Iohn le Bouc* vpon Mount *S. Hillary* at the signe of diligence ann. 1597. And these privileges were reconfirmed by other letters pattents of the same Pope: Given at *S. Markes* the 9. of *August.* ann. 1587. But the principall matter that we are herein to note is this. That this grace is

not

not conferred to any that is not of that
fraternity, albeit in the same places hee
should say the .5. *Paters* and as many *A-*
vees, yea and fifty more and that with
farre greater devotion then that frater-
nity doth. Some Alters also there be
whereto his holinesse hath conferred
such priviledges that vpon the saying of
a set number of Masses vpo them, they
shall bring a soule out of Purgatorie:
Some people also there bee that are so
priviledged that after their deaths ei-
ther they go not into Purgatory at all,
or if they go in, they staie not there any
time, but come forth by and by: albeit
they be as heavy loaden with sin as any
other: such shall the elect bee that shall
liue in the day of Iudgement, or such as
shall die immediatlie after the *Iubile*.
Wee haue seene certaine Theologicall
Theses disputed on at the *Carmelites* in
Paris vpon the eighth of October 1601
by a certaine *Carmelite* named *Iacobus*
de Rampont Carmelitarum *presentatus ac*
Metensis Carmeli Alumnus: at the end
where.

At Rome in
the church
of S. Prax-
ede and in
many other
places.

Sub auspicio
sapientissimi
D.N. Barthe-
lomei Gui-
tart Nauar-
vici.

whereof the said *Rampont* in good sort and with a good grace maketh a briefe Oration in commendatiō of his order: rearming the *Carmelites* the first Anachorites: the Imitators of the Apostolicke life, practising both the life & wearing the habit of *Elyas* and *Elizeus*, brethren to the *Virgin Mary*: and among all other preeminences endued with this singuler priviledge, That whosoever is entred or shall vowe to enter into this fraternitie shall no longer abide in Purgatorie, but from his death vntill the next Saturday following. A priviledge which *Cayer* with tooth and naile defendeth in his *Oven of Reverberate*, &c. and promiserth shortly to shew vs the Bull of that Pope which graunted this priviledge, with whom the *Carmelites* are vnited who thereto haue set their seales, and among the rest this frier *Rampont*. And this is the reason that they vse so few Masses for the soules of their brethren, especially if they die vpon the Friday. The Pope himselfe sometimes
gran-

granteth his Bulls, as our selfe haue seen
whereby at the petition of some sur-
uiver of the kindred that draveth it, hee
fetcheth the soule out of this fier. Yet
for the expedition of such Bulls, as also
of all other Bulls of Absolution or dis-
pensation the Penitentiaries, dataries &
brethren of the lead, &c. Who farme
their offices at the Popes hand, must be
grealed in the fists: and these our Ma-
sters must be paid in duckats of the cha-
ber, as in the pallace of *Paris* the spices
are paid only in crownes of the sunne.
Thus doe they wrong in subscribing
their Bulls *Datum Rome* for if they wold
deale truly they should write *Venditum*
Rome. Hereof did *Antas Silvius* com-
plaine before he was Pope saying, *Ni-*
hil est quod absq. argento Rom. curia dedat
nam & ipsa manuum impositiones, & Spi-
ritus sancti dona venduntur: nec peccato-
rum venia nisi nummatis venditur. That
is to saie in few words: In the Court of
Rome nothing passeth without mony,
not the holy Ghost, or remission of
sinnes.

That is to
say Notaries

Epist. 66. ad
I. Peregrallm.

This

Thus is he
named in
the frōt of
the booke
of the con-
formitie of
S. Frances

Thomas 2.
queſt. ult.
Artic.
Eandē grati-
am conſequū-
tur Religio-
ſum intran-
ſes, quam cō-
ſequuntur
Baptizati.
Anton. tit.
24 cap. 7. &
Rosarium
Bernardini.
Aſſiſum, a
towne in
the dutchy
of Spoletū
wherein
dwelt the
firſt Fran-
ciſcan Fri-
ers,

This might ſuffiſe for this argumēt,
were it not that I am willing to gratifie
our Portugall frier in regarde of our
friendſhip. Whoſe patron the Typicall
Jeſus, namely S. Frances (in their booke
of conformities, compared with Jeſus)
hath greatly contributed to the redee-
ming of ſouls out of Purgatory. For
the Roſary of *Barnardin*, alſo *Thomas*
vpon the fourth booke of Sentences
doth teſtifie that the taking of S. Fran-
ces habit is of like vertue as Baptiſme
hereof it muſt needs enſue that whoſo-
ever dieth in this habit doth go ſtraight
into Paradice. And in hope hereof
there haue bin ſome who in the verie
agonie of death haue cauſed themſelues
to be ſhrowded in this habit. Or haue
at the leaſt thruſt an arme into the
ſleeue thereof. Among others *Robert*
King of Sicill, as *Antoninus* reporteth.
To this Reverend Saint, being at his
towne of *Aſſiſum* in Italy an^o 1223 ap-
peared an Angell who told him that
Jeſus Chriſt, the Virgin Mary, and the

And

Angels attended him in the Church called S^t Mary of the Angels: wherevpo he being come thether, Iesus Christ said vnto him, *Frances, demand any thing concerning the salvation of soules: for thou art set to be a light to the Gentiles.* Frances answered, *I require thee to grant pardon for all sinnes to everyone that shall enter into this Church, and I beseech the Virgin Mary, the advocate of mankind, to assist me in this petition.* Then said Iesus vnto him, *Brother Frances, thou hast desired a great matter: but thou art worthy of greater: Goe therefore to my Vicar, to whome I haue given power to bind and lose vpon earth and in heaven, and on my behalfe demand of him this Indulgence: Herevpon this good Saint repaired to Pope Honorat, & at his hands craved this large Indulgence without offerings. But the Pope answered him that it might not bee: for it was meete that whosoever would purchase pardons, must also merit them *Ponendo manus adiutrices* by putting to his helping hand, *idest* by co-*

Luk. 2 32.

Note this principle.

tri-

tributing. Being asked for howe many
 yeares he demanded this pardon, hee
 answered that he craved no yeares but
 soules: and therevpon would none of
 his bulls: but said that the Virgin should
 be his paper, Iesus Christ his Notary,
 and the Angels his witnesses. But now
 is this Indulgence restrained to one day
 of the yeare only, and that is the first of
 August: vpon which day, whosoever vi-
 siteth the said Church, obtaineth re-
 mission of all his sinnes committed since
 his baptisme: as well for the sinne as for
 the punishment: wherof it ensueth that
 whosoever dieth comming from thence
 shall never come in Purgatory. This In-
 dulgence is yet in great esteeme in Ita-
 ly, and is set downe in *Bernardines Rosa-
 ry*, and *Bellarmino* defendeth it in his se-
 cond booke of *Indulgences*. Thus doe
 we with grieve behold the accomplish-
 ment of the prophecie of *S. Paule*. *God*
shall send them strong delusions, that they
shall beleene lies, and that for a punish-
ment, because they haue accompted
God-

It is called
 Portiun-
 cula or S.
 Mary of
 the Angels

2. Thesa. ii

Godlinesse to be a gain : religion a merchandise for the time: and Gods word a dangerous booke : such a one as the common people may not looke into, so long as such vngodly and impious inventions are published, as most convenient for the instruction of the vnlearned.

This is the history of Purgatory: these are her tenents and butteresses: and herein were matter sufficient to make men merry : had they not a greater ground of sorrow in seeing religion turned into fables, and the only cleansing of our sinnes, which is the blood of Iesus Christ, be as it were degraded and abused, to the ende to make a gaine to those who in the Temple haue againe raised vp the tables of the mony changers; which Iesus Christ did once overthrowe and cast downe.

Of the Limbo of Children.

The third stage or chamber is the *Limbo* of children deceased without baptism: who are there without tor-

The third place.

D

ment

Pag 9.

ment, as also without pleasure, or hope
 ever to come forth: and there doere
 maine [saith our frier] in griefe, for that
 they cannot attaine to beatitude: and
 this is it that they call *pæna damni*: but
 if this grief be also felt, it is *pæna sensus*,
 and surely it were a goodly matter to
 knowe what they doe in this place,
 where they haue no communication
 either with God or with the Diuels: be-
 sides that they are without remem-
 brance of any thing that they haue seen
 or done, & having no body to instruct
 them: sith also that they must rise againe
 and what sentence the Iudge shal in the
 day of iudgement passe vpon them: for
 our Lord Iesus Christ in the 25. of
Matthew, speaketh of no more but sen-
 tence against the damned, and for the
 elect. But these questions are to bee re-
 solved by Doctors: for the word of god
 penetrateth not so farre. The auctor of
The fire of Helie doth resolute vs, saying,
 These children shall not bee iudged in
 the last day: For it is written in the 3. of

Pag. 38.

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S. Iohn, whoſoever beleeveth not, is already iudged: But they never had faith: then be they already fully iudged. By this his Maieſteriall conſuſion, he alſo maketh the children that die ſoone after Baptiſme to be already iudged and baniſhed into *Limbo*: for they likewise had no more faith then the former that died a little before. Then maketh he one ſtep of a Clarke farther, becauſe hee ſeeth not that *Not to beleene*, in this place is ſpoken of the rebellious and incredulous: for of thoſe that haue not beleev-
ed Iohn ſpeaketh in the next verſe following. *They loved darkneſſe more then* Verſ 19.
light: that is to ſay, errour more then truth; which cannot bee impured to children newe borne.

Thus the Church of Rome by excluding childrē that dy without Baptiſme from ſalvation, committeth ſundry overſights. 1. Firſt in ſo doing, ſhooteth the Grace of God to the water, 2. Hereby alſo ſhee referreth the ſalvation of the child to the power of man, or of a
D 2 mid-

midwife: for if they list to baptize the childe while it is dying, it shall go into Paradise: if they list not to baptize it, it shall not come there. 3. Herein also they accuse God, that he provided but badly for the salvatiō of children born vnder the old Testament, in that hee would not haue them to bee circumcised before the eighth day. 4. Neither was it a small point of rashnesse, mixed with barbarisme to bring in the custom practised at *Paris*, where they cast their children headlong into a gulph that is in our Ladies hospitall or Gods house.

5. Againe these our Masters doe place this *Limbo* vnder the earth: and so what shall become of it when the earth shall haue no more being, but be vtterly consumed with fire, as saith *S. Peter* in his second Epistle, chap 3. and *David Psal* 102. ver. 26, & 27. At the least they should in time haue chalked out some other lodging for these childre in some other place. This so presumptuous and cruel doctrine against children is grov

Apoc. 21. 1

ded vpon the words of Iesus Christ in
the third of *S. Iohn* *Except a man be born
of water and the spirit he cannot enter into
the kingdome of God.* Wherin the church
of Rome is contrarie to her selfe : for
shee holdeth that many are saved that
were never baptized in water : as many
Martyrs that were never baptised in wa-
ter : neither will it serue their turne to
say that those Martyrs were baptized
in their blood: for this place of *S. Iohn*
importeth, *That of necessity they must be
borne againe of water :* besides that this
baptisme in blood is contrary to the cā-
nons of the Church of Rome, which
saith that the Sacrament is no Sacra-
ment if hee that conferreth it hath not
an intent to baptize. But the heathen
executioners had never any intent to
baptize. Againe sith Baptisme is vnre-
iterable, what reasō is it that the martyr-
dome of a man not baptized should be
Baptisme? Yet will wee not deny but
that the Martyrs are baptized in their
blood: alwaies provided that this word

to baptize be taken simply to wash, that is the significatiō of the word: but if we speake of Baptisme as it is a Sacrament of the Church: a scale of the covenant: exhibitue of the grace of God in Jesus Christ: the blood of a sinnefull man cannot bee this washing: for the blood of the sonne of God is the onlie washing of our sins. In answer to this place of the third, of *S. Iohn*, I say that if it be spoken of Baptisme, it cannot be vnderstoode but in case of contempt. That is to say, if any man that may be baptized & hath opportunitie to cause himselfe to be baptized, doth notwithstanding in cōtempt reiect it, such a one cannot be saved: of which baptisme, *S. Peter* in the 3. chapter of his first Epistle maketh mention: likewise of this washing of the soule speaketh *Zacharias*, ca. 13. 1. which the Church of Rome calleth *Baptismus flaminis*. Whereas in the 7. of *Iohn* Jesus Christ said that Out of his belly that beleevd in him should flow rivers of life, *S. Iohn* addeth that by this wa-

water he meant the holy Ghost, which they shoulde receiue that beleeeved in him : also as in the 3. of *Matthew*, v. 11. It is said, that Iesus Christ baptizeth or washeth vs with the holy Ghost & with fire, is meant with the holy ghost warming & purifying our harts; so that to bee borne of water and the holy Ghost signifieth to be regenerat by the holie Ghost washing and cleansing our harts which is a phrased of speech familiar among men, and vsed in the Gospell, as in *S. Iohn* the 14. & 6. verse, *I am the waie the truth, the life*, in lieu of saying, *I am the true way to the life.*

Of the limbo of the Fathers.

The fourth place is the *Limbo* of the fathers & mothers, that is to say, of such persons as lived before the comming of Christ. There were [say they] *Adam, Eue, Noab, Abraham, &c.* vntill that Iesus Christ vpon the day of his resurrection in his returne from hell delivered them out of this prison : himselfe also [say our aduersaries] by his ascension,

the fourth place.

brought them into heaven : For they suppose that the way into heaven was not open, vntil that Christ by his ascensio entered in. But because Jesus Christ said vnto the thiefe, *This day thou shalt be with me in Paradise*, wherby it appeared that the thiefe passed into Paradise forty daies before the ascension of Jesus Christ, our Monke preventeth him by vsing his priuiledge : hee will haue vs hereby Paradise to vnderstande the lower parts, that is to say, *Limbo* or Purgatorie. For page 95. he saith wheresoever the presence of God is there is Paradise, as much as if he should say, The thiefe being on the Crosse was in Paradise, because Jesus Christ was there present : and that Jesus Christ did but mocke him, in promising him that hee should shortly be in Paradise, sith hee was there already. Now in as much as it was forty daies betweene Christs resurrection and his ascension, It may be said that these souls being come out of *Limbo* were set sentinels in some corner

ner or other: or that peradventure they walked their stations here below: for of this matter we find no decision of the Popes, to whom only it belongeth to decide all matters of Religion, as to the that cannot erre in faith, & in their Cā-
Extrav. de Constit. tit. 2. Can. licet.
 nons doe boast that all right resteth in the shrine of their harts. Our *Franciscan* and the auctor of *Helies* fire do say, that during the forty daies those soules
Pag. 38. 44.
 were with Jesus Christ: that is to say, when Jesus Christ was in the chamber with his Apostles, all the soules of the old Testamēt were there also with him. That when he went to *Emmaus* they followed him: That when he was by the sea side, there also they were assembled and arranged vpon the sands.

Into this *Limbo* entred two sorts of soules: The one sort, such as without need of purgation came directly in: the other, they that after their purgation and satisfaction in Purgatory, came nevertheless thither. In those daies was the torment of Purgatory of much longer

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ger continuance then in this age it is.
 For then the soveraigne high Priests
 gaue no Indulgences, neither fetched
 any soules out of Purgatory: whereby
 it appeareth that god being now more
 liberall, they doe wrong to call the first
 age *The goldē age*. Of this *Limbo* would
 our men make *Iacob* to speake in the 37
 of *Genesis*, where [according to the Ro-
 man translation] he saith *I shall go downe
 into hell, bewailing my sonne*: wherevpon
 [say we] that it followeth that in the
 42 Chapter, where these words are re-
 peated, *Iacob* spake of this *Limbo*: & yet
 he there saith that *his white haire* shall
 go downe. The soules then are hairy, for
 these good fathers went downe into
Limbo with gray haire: whereof we are
 also to presuppose that in that country
 they haue barbers: And all this absur-
 dity groweth of this, that they wil not
 vnderstand that *Sheol* in Hebrew, name-
 ly in these places, signifieth sometimes
 the state of the dead: and somtime the
 Sepulcher, albeit they be driven to it by
 sun-

Sundry places of the scripture: as in the
14 Psal.ver.7.and in the 30.verf.4. & in
many other places: They also produce
the 9.of *Zachary* and the 4.of *S.Paule* to
the *Ephes.* but they do only quote the
places and so leaue the reader to guesse
at the matter: and good reason: for of
Limbo there is no speech throughout al
the scriptures. but cōtrarywise we finde
that *Moses* and *Elias* talked with *Jesus*
Christ vpon the mountaine, wherby it
appeareth that they were not in a cor-
ner vnder the earth. Againe if the death
of *Jesus Christ* were of force to deliver
the fathers of the old Testament out of
hell, why not out of *Limbo*, which they
say is a more easie prison? As concer-
ning the passage in the ninth of *Zachary*
there is no speech of *Limbo*, but of the
deliverance from hell, vnder the figure
of the deliverance from the Captiuitie
of Babilon: The words of the prophēt
are these. *In the blood of thy covenāt thou*
hast delivered thy prisoners out of the lake
where is no water. They also obiect vnto

vs the 4. of *S. Paule* to the *Ephes.* Where speaking of the Incarnation and habitation of *Jesus Christ* vpon earth, hee saith, that he descended into the lowest parts of the earth, accommodating to our Savior *Christ* the words of *David* in the *Psalme*. 139. v. 15; where he saith that he was formed in the lowest parts of the earth: that is, in his mothers wōb and according to the Greek *ἐν τοῖς κατωτάτοις τῆς γῆς* in the superlatiue: but what communitie hath this with *Limbo*? Much lesse is it meānt of the fetching of the Fathers out of *Limbo*, which is in the eight verse *Hee led captiuitie captiue*, for would he haue led captiue the soules of the fathers, considering that they would that hee should haue brought them out of captiuitie? For in the Greeke it is *ἡγαγόν τευσι*, which signifieth to lead into captivity those who they haue taken at the swordes point. These captiues thē are the diuels, death, &c. The Auctor of the fire of *Helie* giueth it vs brauely: he maketh *S. Paul*, *Heb*

v. 39. & 40. to say that these fathers are not rewarded before vs : but neither there nor in any other place shall wee find any word thereof. Thus is this place now emptie, if we cannot find any to lodge in it. And because it is likely that the Franciscans, according to their rule, doe not goe into Purgatory single, but by two and by two. This *Limbo*, lying in the way to Purgatory, seemeth a very convenient place to lodge him, who being departed hence alone, must attend his companion.

Besides these foure places, *Bellarmino* who lately writ at Rome, and as it were in the Popes bosome, with the approbation and commendation of all the Church of Rome, but particularly of all our Doctors, in the 7. Chap. of his second booke of Purgatory, hath found out a fifth place: that is to say, a bright and cleere meddow, all diapred with sweet smelling flowers, which hee maketh to be a dependance of Purgatory, and as it were a withdrawing chamber, where.

The flower
red med-
dow.

wherein those doe take their rest, who are most kindly entreated & most gently dealt withall, and groundeth himself vpon the auctoritie of venerable *Beda*: and *Dionise* a Charterhouse Monk, an auctor of great credit, whose is full fraught with fantastickall revelations: he should haue added how these flowers doe spring without sun or raine: & frō whence that goodly brightnesse could pierce into those deepe partes of the earth. Out of this meddow do the soules immediately passe into Paradise: but before the comming of Iesus Christ, they went thence into *Limbo*, a matter of great compassion, that passing out of a bright meddow full of recreation, they should come to bee shut vp in a darke prison.

Such therefore is the building which our Masters haue erected vnder ground, making, by an order contrary to nature, the lowest chambers to be the hottest: digging without any auctoritie of the Gospel, sundry compartments vnder the earth

earth, like to mouldwarpes, blinded
with the sunshine of Gods word.

In this place I would entreat the reader, throughout all this myserie to take note of a certaine kinde of soules, which should haue more agilitie & experience then their fellowes: so many walkes and turnings are they put vnto. These are those soules, who departing from their bodies vnder the old Testament, were first presented before the Iudge, and thence sent into Purgatory: but escaping thence, after a scalding fire entered into a bright meddow, ful of recreation. Afterwards from this medow they passed into *Limbo*: & thence came forth with Iesus Christ; then did they follow him 40 daies vpon the earth, & finally entered into Paradise. Let vs therefore finde no farther fault with *Plato* or his *Metempsychosis*; for his revolutions and passages of soules, are nothing so prodigious: & indeed our Masters doe carry away the bell for invention from all Poets. These matters thus
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*Bellarmin. de
Purgat. lib. 2.
cap. 1. v.
Hec sunt.*

dispatched and set out as it were in a table, it resteth that wee now examine this Purgatory, and the abuses thereupon depending, and proue that the word of God is a spring more then sufficient to quench this the Popes so profitable a fire. Here may our Reader, if it please him, note that Purgatory is by our adversaries placed among the Articles of our beleefe, so as vnlesse wee beleene therein, we cannot bee saved: that the importance of the matter may tie him to attention. So shall we breake one of the legges of this *Colossus*, one of the principall pillers of Babylon.

CAP. 2.

That the holy scripture is a sufficient iudge for this question, as also for all other controversies concerning faith: and that therein is no mention of Purgatory, or of any Indulgence whereby to release soules out of the torment thereof.

to a iudge that beareth them so smal fa-
 vour, they many times giue it some
 gird. Thus saith the Auctor of the fire
 of Helie. *Albeit there bee no mention of* Pag. 12.
Purgatory in the Scripture, yet cannot Du
Moulins conclusion bee but bad, in saying
there is no Purgatory. And here he raketh
 together a number of things, which
 (saith he) are not in the holy Scripture.
 Yea so presumptuous is our Francis-
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 out the old Testament there is not one Pag. 16.
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 that before we proceed any farther we
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 quicke, and defend the perfection of
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 nor, that we be the advocates of Gods
 cause, and of the worthinesse of his
 word. Which as *S. Paul*, 2. Tim. 3. saith,
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to saluatiō: which also (saith Athanasius)
abundantly sufficeth to instruct vs in all
Initio lib. 2.
aduersus
Gentia.

dispatched and set out as it were in a table, it resteth that wee now examine this Purgatory, and the abuses thereupon depending, and proue that the word of God is a spring more then sufficient to quench this the Pope's fire, as a fire. Here may he see, note that our adversaries place our beleefe therein, we can see the importance of it to attention. See the legges of this Colossus, one of the principall pillers of Babylon.

Bellarmin. de
Purgat. lib. 2.
cap. 12.
Hic sunt.

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nor, that we be the advocates of Gods
cause, and of the worthinesse of his
word. Which as *S. Paul, 2. Tim. 3.* saith,
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*Institio lib. 2.
aduersus
Gentes.*

Bellarmin. de
Purgat. lib. 2.
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Gentes.
 truth

truth. Wherein, as saith *Chrysostome* upon the second Chapter of the 2. to the Thessalonians, is cleerly contained all that is necessary. For was it possible that aforetime the five books of *Moses* were sufficient to instruct the Church to salvation, & that now the same five bookes, together with the Prophets, Evangelists and Apostles cannot suffice? hath God forbiddē to adde or diminish to the bookes of *Moses*, and nowe that both in the old and new Testament we haue much larger instruction, shal it be tollerable to adde an vnwritten word? Other Canonieall bookes? Other articles of faith? If the Gospell be sufficient to saue vs, who shal be so bold as to say that the new Testament doth containe but part of the Gospell? To alleadge either the tyranny of custome, or the antiquity of a traditiō, without the word of God, what is it but to alleadge the antiquitie of Error? and to arme both Jewes & Gentils with the like reasons? considering that vntruth is very ancient
yea

Deut. 4. 1.

yea it hath beene even from the beginning: also that againſt the truth no preſcription of time may take place.

To ioine therfore to the holy ſcriptures an vnwritten word, and to make the traditions of the Romiſh Church equal with the bookes of the olde and new Teſtamēt, is a great diſparagemēt to the Maieſtie of the holy Scripture: It is as much as to do that which expreſſly is forbiddē in the law of Moſes, that is to plow with an oxe and an aſſe: to yoake togiſther things very vnequall: to make man equall with God, and the lead of the Popes Buls with the pure ſteele of the ſpiritual ſword of the Goſpel. True it is that they tearme theſe Traditions the word of God and traditions of the Apoſtles: but they ſhewe not when or to whom God did firſt inſpire them. They deliver vnto vs the Canon of the Maſſe for an Apoſtolical tradition, wherein nevertheleſſe they name ſome perſons that lived three hundred yeares after the Apoſtles time.

E 3

Thus

Thus the Indulgences: the forgiunesse of all sins at the end of every 25. yeares. The communion vnder one kinde: The fetching of souls out of Purgatory by Popish Indulgences: The prohibiting of the lay people from reading of the holy Scriptures: The custome to pray in a tongue vnkown even to him that praieth: The feast of God; The Elevation and walking of their consecrated cake vp and downe: The hallowed Graines and Medals: The fraternity of *S. Frances* Corde loaden with so manie pardons and priuiledges and such like trash, which them selues do confesse were brought in long since the Apostles time; shal by this reckoning be holden for the word of God and the Traditions of the Apostles: And that with good reason, sith the Pope assumeth to himselfe the name of God and his holinesse: The diuine Maiestie: and in infinite places in his Cannons The Spouse of the Church: yea, as saith *Bellarmino de Pontif. Rom. lib. 1. cap. 9. etiam Christo*

can. satis Dist. 96. & Gloss. Clem. cum inter. Sacr. Cerem. sect 7. cap. 6. sedes Dei sedes Apostolica. The last Co uncill of Lateran sess 9. Diuine Maiestatis tue conspectus.

secluso eue Jesus Christ excluded or set
aside. Sith that likewise the Pope tear-
meth office Apostolat, all his furniture
Apostolicall, as his chamber, his letters,
his chaire: his cloake: his Pallace. And
vnlesse God take pittie vpon vs, they
will shortly call his hose and points *A-*
postolicall. Now that in all this the drift
of our Masters tendeth only to shunne
the holy scriptures which condemne
them, it appeareth in these words: *The*
vnwritten word. For what is the vnwrit-
ten word but a Chimera in the aire: an
imperceptible Idea? For where can we
finde this vnwritten word? If we must
seek it (as they say) at the mouth of the
vniversall Church, when shal I haue ga-
thered together the vniversall Church
to instruct me? Or if the people must
haue recourse to their Curat, how shal
they know whether their Curate agre-
eth with the vniversall Church? What
side shall we take where the doctors do
disagree? As do now these three do-
ctors, who are growne to censure and

in their pulpits to disclaime one of the

Or if one bee borne in an hereticall Church : or betweene two Churches grounded vpon contrary Traditions, as betweene the Greeke and the Romain? But if wee must seeke this vnwritten word of God in the bookes of ancient doctors, then it is written : and albeit these bookes be subiect to errour, yet the Traditions of the Romish Church as the afore named and Purgatory are not there to be found, as hereafter we shall proue.

Moreover in as much as they would make vs belecue that the Pope hath such letters of credence, that wee must therefore do all that he commandeth, and belecue all that he list to perswade vs, albeit this bee not found in the holie scripture, yet whē the church of Rome hath neede of Reformation *in capite & membris*: [as it is the ancient cōplaint] what meanes is there to proceed, considering that he that is to bee reformed is the maker of the lawes, & soveraigne Iudge

Iudge in all matters of Religion, & consequently in his owne cause? God forbid that man should bee iudge over the cause of God: or that all the Popes inventions for the advācing of their Empire, should be holden for the word of God, and the rule of our faith. But let vs here the productiōs of these doctors & all those things that they say are not cōtained in the Scripturs. Our observātin Moncke shall march formost and haue the first place. He saith that thorough out all the old Testament there is not one expresse worde concerning the Immortalitie of the soule. Admit it were so: yet what interest had he to search out the defects of the holy scripture? But had he sought wel, he might haue found these wordes in the last of Daniell. *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame & contempt.* What can be spoken more expresse? And in the 12. of Ecclesiastes, v. 7. *And dust returne to the earth as it was, and the*
spirit

Dan. 12, 2.

12, 2.

12, 2.

12, 2.

12, 2.

12, 2.

12, 2.

spirit returne to God that gaue it. And in the 23. of Numbers, Balaam desireth to die the death of the righteous. An evident prooffe that he held their death to be blessed. But were this frier Minor as well acquainted with the holy Scriptures as he is with the rule of S. Frances, he would never haue vttered a speech so impertinent and full of impietie: for the which hee deserveth to change his order, and from the Observantine frierie to be sent to the ignorant friers.

The auctor of the fire of Helie broacheth it much deeper, he demādeth how by the holy scriptures wee canne proue this proposition, *That the holy Scripture containeth all that we ought to beleene.* But this is not our saying: for we may and ought to beleene many things that are not contained in the holy Scripture. In such maner do we beleene that *Romulus* with a troope of theeues built Rome: wee beleene the history of Pope *Jond*, as a history ad vowed by many auctors, both friends and servants to the Popes, and

Stella.

Platina.

The booke
of Indulge-
ces printed
at Rome.

and of whom there yet remaine manie
traces and causes of remembrance: wee
beleue that *Alexander. 3.* did set his
foot vpon the throat of *Fredericke Bar-*
berossa, vpon the staires of *S. Markes*
Church at *Venice*, where this his so he-
roical exploit is to this day represented:
we beleue thole histories that recorde
howe the Emperour *Henrie the 7.* was
poysoned in their consecrated cake:
with athousand such like histories, both
old and newe, whereof the scripture ne-
ver made mentiō. Only we say that the
holy scriptures doe containe all docu-
ments and instructions necessary to
saluation: This doe we say with *S. Paul*,
who in the 2. to Tim. cap. 3. v. 15. saith
It is able to make vs wise to salvation:
what more can we demand? The same
Apostle, 1. Cor. 4. 6. teacheth vs *Not*
to presume aboue that which is written: &
toward the end of the new Testament
we find these words. *I protest vnto every*
one that heareth the Prophecie of this
booke, that if any man shal adde vnto these
things,

Volaterran.
Sabellicus.
Martianus
Polanus.

Their God
pouisoned.

Consilium
suo Iulii.

things, God shal adde vnto him the plagues that are written in this booke, whereto our aduersaries can frame no other reply, but that this curse extendeth no farther but to the booke of the Revelation. Yet doth the councell of Truly bridle them in these words, *The protestation of the Apostle Iohn in the Revelation, under the title of one booke hath relation to the whole course of both the Testaments, saying, if any man adde, &c.*

In the Index Bibli-
cus printed at An-
werp by
Plantin.
1588. p. 5.

Againe, he challengeth me to proue by the holy Scriptures these 8 things, which vnderhand he supposeth to bee necessary to salvation. 1. *The baptisme of young children:* which neuerthelesse is proved by the Iesuits and Doctors of the Vniuersitie of *Louaine*, also by the Catechisme of the Councell of *Trent*, & by many passages of the holy Scripture. Thus this Doctor opposeth himselfe against a corporation of Romish Doctors, an Vniuersity, and the Councell of *Trent*. 2. *The not reiterating of baptisme against the Anabaptists:* which is the

the same with the baptisme of young children: for the Anabaptists doe rebaptise those whom we haue baptised: as holding baptisme in infancie to bee no baptisme. 3. *The proceeding of the holy Ghost*: which is proved by the places where he is called the spirit of God and the spirit of Christ: and the comforter whom the father sendeth in the name of the sonne: which taketh of the sonne &c. 4. *The consubstantialitie of the father and of the sonne*. Which is proved in this. That the sonne is God, *Ioh. 1. 1.* Even our great God, *Tit. 2. 13.* consequently one God with the father, for there is but one God. *1. Cor. 8. 6.* and being one selfe God; they are by consequence one selfe substance. Wee haue also *S. Iohn* in his first Epistle cap. 5. who saith thus *There be three that bear record in heauen: the Father the word, and the holy Ghost, and these three are one.* 5. *The perpetuall virginie of the Virgin Mary against the Antimarianites*: but this is no point necessary to salvation. The

Rom. 8. 9.

11.

Ioh. 14. 26.

& 16. 14.

He would haue said
Anti-dico-
marianites,
or Helu-
dians.

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was. ra vi-
shed in spi-
rit vpon a
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seemelimeste, rather then any necessitie
induceth vs to beleue it. 6. *The transla-
tion of the Sabaoth to the Sonday.* An arti-
cle not necessary to salvation: yet doe
we see by the *Revel. 1. 10.* and by the *1.
Cor. 16. 1.* and by the *Act. 20. 7.* that this
Institution was made in the time of
the Apostles. 7. *The celebration of the
feast of Easter against the Quarto Decima-
nis.* Which also is of no greater impor-
tance to salvation: witnesse the censure
and reprimendum sent by *Irenemus* to *Vi-
clar* Bishop of Rome, who skirmished
fiercly in that quarrell. This Epistle of
Irenemus is extant in the Ecclesiasticall
historie of *Eusebius lib. 5. cap. 23. 8.* That
there are but three persons in the Trinitie
a matter which neither the holy Scrip-
ture, nor any mā that ever had any one
drop of common sense did ever studie
to perswade: for in a dualitie there can
be but two, in a Trinitie three. 9. Lastly
he bringeth in *The washing of the Apo-
stles feet*, which (saith hee) wee cannot
proue to be no sacrament, & therevpon
hee

great lights: the greater is the Pope and
the lesser is the Emperor, and kings as
saith Pope Innocent the 3. These our
Masters, I say, so full of their subtilties
and invention in their explications,
which according to the doctrine of A-
lexander do draw all things out of al-
things, could they not as well proue
these eight points by the scripture, as
we with all our doltishnesse, haue found
them out without any difficultie? But
the truth is that it was no want of in-
uention in them, but lack of good meaning.
And these defects in the Scriptures doe
they seek out, the rather that we might
not thinke much, that in the Scriptures
there is no speeth of painting of the
Trinitie: of worshipping of Images: of
fetching soules out of Purgatory by
Popish Indulgences: of their Pastors ab-
stinence from marriage: of their dis-
tentions of meats: to be briefe, of all their
traditions: In these considerations it sta-
ndeth them vpon to abate the authoritie
of the Scriptures, and to accuse them

*De Maiorit.
& obed. tit.
33. Can. Soli-
ta quanta in-
ter solem &
lunam, tanta
inter Pontif.
& Reges dis-
serentia.
Arist. Phis. li. 2.
4. cap. 4.*

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of imperfection. Yet is it their sure
 course to prohibit the people from re-
 ding of them, and from learning any
 thing but at their monthes who haue
 most interest in the suppressing of the
 and doe reape most commodity of the
 peoples ignorance. I could therefore
 wish that the auctors of these torrent
 fires and furnaies, would lay their hands
 to their consciences (if they can find any)
 and vpon their doctorall faich tell v
 whether this vnwritten words & these
 letters of credence be not a means pro-
 pared by the Pope, thereby to forge
 new articles for his commodity? A se-
 cret corner wherein to coine false mo-
 ny, and to elip the word of God? Their
 consciences must say yes; they are o-
 wise to be ignorant thereof: but world-
 ly reasons carry them away: in some
 hope of gaine: in some feare, and in
 some worldly devises doe speake low-
 der, and haue greater voice in the Chap-
 ter house, then conscience.

In as much therefore as the word

God contained in the old and newe
 Testament, is the only and sufficiēt rule
 of our faith, and that Purgatory (if wee
 beleue our aduersaries) is to bee bele-
 ued as an article of our faith, & that vn-
 der paine of damnation; it is strange
 that God in the old Testament, having
 ordained sacrifices, & expiations for al
 sorts of finnes and pollutions; even to
 the Leprosie: to the bloody fluxe,
 and to the touching of any dead
 body, &c. did never ordaine any expi-
 ation, sacrifice, satisfaction or pray-
 er for the soules that were in Pur-
 gatorie. The ancient Patriarkes & good
 seruants of God, *Abraham, Isaac, Iacob,*
Ioseph, Moses, Aaron, Iosua, Samuell, or
David, never desired after their deathes
 to be prayed for, neither did themselues
 pray for any that was dead, that God
 would vouchsafe to bring them out of
 Purgatory. True it is that they bewail-
 ed thei dead but among al their mour-
 nings, weepings, fastings, and lamenta-
 tions, wee find no path to purgatory,

neither any one prayer to fetch the
 soules of the deceased out of Purgato-
 ry: and indeed such lamentations and
 fastings, were made even for the wic-
 ked, & such as died in Gods displeasure.
 As for *Saul*, to whom it was said by the
 Pithonessle not many houres before his
 death, that God was against him, who
 also died soone after his consultation
 with the wirc: *David* likewise bewail-
 ed *Absalon*, who died in rebellion and
 treason against his owne father: yet for
 such [saith the Church of Rome] wee
 must not pray. How grievous were the
 teares vpon the death of *Iacob* and *Mo-
 ses*, who as holy and rare lights of the
 Church, could never bee confined into
 Purgatory? The high Priest of the Law
 never granted Indulgences, neither
 made any intercession to abridge this
 so scalding a punishment: neither did
 they that died make any foundations
 of services, or sacrifices to redeem their
 soules out of this fire. Here doth our
 frier seeke a starting hole, but the clef-

is to straight for him to creep through. He complaineth that *in lieu of seeking the true light in the law of Grace, that is to say, the Gospell, we looke for it in the darke and obscure law of Moses.* To speak plainly, he refuseth the old Testament, as an incompetent Iudge, for the darkenesse thereof. But to this obiection, wee doe answer, that indeed the prophecies of things to come, and the ceremonies of the old Testament, are not so cleere & easie as the Gospell: yet are Gods Commandements therein laid down in plain and open tearmes. Wee therefore demand what commandement of God he can find throughout the old Testamēt, wherein it is commanded to pray for the dead, or to offer any sacrifice for them, either among them to distribute the superabundant merits and satisfactions of holy men deceased as *Abraham* or *Moses*, to helpe them out of Purgatory? Here our adversaries are at a stand and bite the bit: for were there any commandement that might bear wrestling

to that sence, they that can so cunningly rack the Scriptures to their purposes would no doubt haue produced it. Here doth our Frier frie in his greace, & would faine shift it of with blasphemies, as they that are beset with fires would gladly leap out at the windows. He doth no longer accuse the olde Testament of obscuritie, but of omission and impection. *How many things (saith he) hath God left unmentioned in the olde Testament, to the end, to take from the people all occasion of Idolatry & and yet are necessarie to saluation? As invocation of the Trinitie, the immortalitie of the soule, &c.*

Again he saith, *vnder the law prayers for the dead were not so frequent & publike, least they should giue the Iewes occasion with the Gentils, to thinke that they ought to sacrifice to the infernall powers. Secondly, that in regard that before the redemption of man kind the estate of the deceased, was not so well knowne, as after that our Saviour Iesus Christ descended into hell. And thirdly, because they had not so good means*

Pag. 16.

Pag. 18.

to

to relieue the dead, as they had after that the merits of the death and passion of our Lord were committed into the hands of the Church to apply them: So many wordes so many monsters and blasphemies.

First in that hee denieth that in the old Testament there is any mention of the Immortality of the soule, wee haue before heard the depositions of Daniell, Salomon, and the Prophet Balaam prophesying. Let vs hereto adioine the taking vp of Enoch and Elias into heaven, proofes of their immortality. The wordes of Iacob on his death bed, *Lord I haue waited for thy saluation*: The hope of Iob who assured himselfe that after his skinne should be consumed he should yet see God in his flesh. The words of God himselfe, who saith, *I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not God of the dead* [saith Iesus Christ] *but of the liuing*. The only name of Religion importeth the Immortality of the soule: which being taken away, what is Religion but an in-

Gen. 49. 18
Iob. 18. 16.

Mat. 22. 32.

1. Cor. 17.
19.

tollerable yoake : a scrupelous feare, a superfluous labour? *If in this life only* (saith S. Paul) *we haue hope in Christ, wee are of all men the most miserable* : & what was the old Testament but the Religio of Gods people? It doth therefore presuppose and as it were in the forehead beare written this title. The Immortalitie of the soule. As for Invocation of the Trinity, it is commanded in the old Testament: for there we are commanded to call vpon God, and he that calleth vpon God, calleth vpon the Trinitie.

But what shall we say to the discretion of our Moncke, who maketh God marveilous provident, in that he would not speake of the Immortalitie of the soule, so to take from the Jewes all occasion of Idolatry : alas poore man! God cureth not one euill by an other, much lesse a smaller euill by a greater: Idolatry by Atheisme : or superstition by Irreligion the mother of all excesse. As if it should be forbidden to speak of
God

God, either good or evill, for feare of blaspheming him: or as if a man should cut of his head for saving the wearing of a cap. What discretion! to loose the principall for saving of the dependant? To sell the horse for saving of the hay? God provideth not against evils in such manner as the Popes: who will [saie they] prevent heresies by prohibiting the vse of Gods word: the diminishing of Ecclesiasticall profits by prohibiting marriage of the Cleargie, contrarie to the doctrine of S. Paul. 1. Tim. 3. 2. howbeit if God followed this precept of discretion in the old Testament, why did he alter his mind in the new? where with too much simplicitie [if we beleue this Moncke] he doth in every place inculcate *Eternall life*? Are men since the daies of Jesus Christ lesse bent to Idolatry? Nay which is mote, The opinion of the death of the soule & Idolatry do for the most part follow each other, & between them there is a fraternity. The heathen that had little or no hope of e-

Dist. 18 Can
Sicac vxor
& filii per
quos Ecclesi-
ast. solet peri-
clitari sub-
stantia.

Confil. conf.
Sect. 11.

ternal life were Idolaters: did not Pope
John 24. celebrating his Masse kneele to
the bread, yet did he beleue that the
souls of men died, as the souls of beasts
for which small sin together with 54
others, the Councell of Constance in
their eleventh session condemned him.

That which ensueth is ferial & smel-
leth of the friery. He yeeldeth an other
reason why in the old Testament pray-
ers and sacrifices for the deade were so
vnfrequented. *It was* (saith he) *because be-
fore the redemption of mankind the estate
of the dead was not so well knowne, as after
that Christ descended into Hell.* He doth
therefore presuppose that Jesus Christ
when he came from hell, brought as-
sured news: as if that Jesus Christ before
his death knew not the state of the dead
as well as after his resurrection: or els
that either he would not, or could not
instruct his disciples of the estate of the
dead as wel before his death, as after.
But now I pray you what be the news
that Jesus Christ brought? vndoubted-
ly

ly even the same that the golden legend
and the booke of the life and death of
Jesus Christ do report: how he came to
hel gates and the good thiefe *Dinas* ca-
rying a Crosse before him: how hee
made the gates to be opened: how hee
beat and hampered the Divels; how he
entertained the fathers whom he found
in this *Limbo* with goodly discourses, &
a thousande such lolly gallant histories
after the imitation of the Romanes, all
which the Evangelists had forgotten:
for either of these, or of any other news
that ever Jesus Christ brought out of
Limbo, out of Purgatory or out of Hell
we finde not one sillable in all the newe
Testament. The souldier raised again of
whom *S. Gregory Dialogue 4. cap. 36.* doth
make mention, and one *Nicholas* men-
tioned in the legend of *S. Patricke* who
by a Caue that he found in Ireland, en-
tered into Purgatory, at their returne re-
lated his things as they had seen below,
more exactly: As that they had seen me
fryed in frying pans: others flustering
about

about the chimnies like small flames: a bridge of yce of two fingers broad, vnder the which ran a torrent of fire, and over this bridge must they passe that were to enter into Paradise. thus grew the world very skilfull and a good boy: but to the detriment of the purity and simplicity of the Gospell. Lastly he saith that *Vnder the olde Testament they had no such meanes to releue the dead,* as they had after that the merites of Iesum Christ were committed into the handes of the Church to apply them. These are three principles forged in the *Vatican* to vnderprop the Popes greatnes & to bring in the traffique for soules: first that the dead could not bee so well relieved before the coming of Iesus Christ as now they are. Secondly, that the merites of Iesus Christ are now in the Churches hands to apply the. Thirdly that these merites of the death and passion of Iesus Christ were never passed over to the Church vntill since the comming of Iesus Christ, since which time the dead

haue

have beene the better relieved. And this is to bee noted, that by the Church we are to vnderstand the Pope, who taketh vpon him to be the Guardian and treasury of this treasure of the Church, where he shutteth vp the merits and supererogatorie satisfactions both of Iesus Christ and of the Saints & Monks.

And this we cannot finde very strange: for having assumed to himselfe the name of God, & of the divine Maiesty: and the name of Iesus Christ, and tearing himself the Spouse of the church, it is no great matter for him to take the name of the Spouse of Iesus also. Let vs now therefore proceed to the examination of these three principles.

For the first. *That the dead could not bee so well relieved before the comming of Iesus Christ as since:* I demande whether he speaketh of the reliefe of man, or of the reliefe of God. To say that God hath now better meanes to relieue the dead then he had before is Blasphemy. His power and goodnesse are ever infinite

Dist. 95. caus. 1. satisf. and in the last council of Lateran. sess. 9. Extrav. De sacund. Eccl. Can. quoniam

nite and without encrease, and craueno
 helpe of any new means: but if he speak
 of the reliefe of man, I aske him who
 imparted to them now those meanes
 that their forefathers had not? The
 Monke no doubt wil say that God gaue
 them to them: the belike God had the.
 If he had then I suppose he would then
 haue bestowed them as wel as men do
 in these daies: whereof it must follow
 that the faithfull that liued before Iesus
 Christ, might by praiers and sacrifices
 haue entreated God to employ those
 means which since he hath committed
 into hands the of men. Wherefore did
 they not? Wherefore was there in the
 law no sacrifice for the dead? Nor no
 publike service instituted by God? Thus
 doth this difficulty still remaine vnre-
 solved.

The second principle is, *That the me-
 rits of Iesus Christ were committed into the
 hands of the Church to apply them.* A do-
 ctrine as farre repugnant from the gos-
 pell, as helping to the Popes commo-
 dity

1. Tim. 2. 6.

ity. For by the scripture it plainly appeareth, That Iesus Christ offered himselfe a ranfome to God for vs to whom wee were indebted and enthralled to eternall paine and emprisonment. This ranfome then did God receiue at his sonnes hands: If he receiued it, when did he againe dispossesse himselfe of it, to passe it over into the Popes hands? May it be lawful for vs in a matter of such importance, which concerneth the participation in the merites of Iesus Christ, to speake without the authority of the worde of God. Again, what prodigious dealing is this: that a creditor having received of his debtors surety the ranfome for many prisoners, shoulde deliver the same over into the handes of some one of his prisoners, to apply it to the rest? It is a matter not only without example, but even besides all reason. All men do know that in such a case it is enough that the creditor or detainer receiue the ranfome, and that the debtor or prisoner reape and enioy the benefit. God hath

hath for me receaved the full ransom
 by the hands of my surety & redeemer
 Iesus Christ: God then hath it with him
 selfe, therefore will I go neither to the
 Pope nor to any other to entreat them
 to distribute it to me, but will rely onlie
 vpon Iesus Christ and will trust to his
 death, and in acknowledgement of so
 great a favour, will consecrate my life
 to his service. The pastors are set over
 vs to preach this benefice to the peni-
 tent sinner, & to let him vnderstand that
 he is reconciled to God: also that who-
 soever beleeveth in Iesus Christ, shal
 through his name obtaine remission of
 his sinnes. If our frier shall yet invent a-
 ny reason to proue it to bee necessarie
 that the Pope or his Prelates should be
 the treasurers and dispensers of the me-
 rits of Iesus Christ, he shal but skirmish
 with him selfe: for he shal find the same
 necessities before the comming of Ie-
 sus Christ: considering that both quick
 and dead in that age stode in no lesse
 necessity of gods graces then they that
 live

Act. 10. 43.

live in these daies. Againe if the Pope
haue in his treasury the merits of Iesus
Christ & his Saints, to distribute them
to others, how commeth it, that he ta-
keth none to himselfe? Or why doth he
not keepe for himselfe so many as may
serue to keepe him out of Purgatorie?
How is it that after his death they saie
so many Masses for his soule? Must fillie
Priests by their Masses and suffrages ap-
ply & bestow the merits of Iesus Christ
and his Saints vpon him who distribu-
ting them to others, yea even so farre
forth as to graunt to some one an hun-
dred thousand yeare: of plenary pardō,
could not reserue enough for himselfe,
albeit [if we list to beleue him] himselfe
continually carryed the keies of this
treasure even to his last gaspe? Where
note withall that if the distributing and
applying of the merits of Iesus Christ
to the faithfull, be a part of the Pastors
charge, it followeth that the dead haue
no part in this the Popes liberality, con-
sidering that he is no longer their pa-
stor

stor. Now let the reader iudge whether this gay principle be not a buttresse or prop to support tyranny: that the people may thinke that they cannot participate in the merits of Iesus Christ, but by the hands of the Pope, or of such as he doth authorize therevnto.

The third principle is the worst, and as it were vpon the highest step of impietie: and therefore it is our dutie to cast it downe headlong. The merits of Iesus Christ (saith hee) were not in the hands of the Church vnder the old Testament, as now they are, and therefore there were not so good meanes to relieue the dead. But here we wil set down another principle, gathered out of the word of God. That is, that the merits of Iesus Christ were of power sufficient to saue the faithfull even from the beginning of the world, as saith St. Paul, 2. Cor. 5. 19. *God was in Christ and reconciled the world to himself, not imputing their sinnes vnto them.* Therefore in the Revelation is he called, *The Lambe slaine from the*

the beginning of the world. This merite
was then with God and full of efficacy;
before the comming of Iesus Christ in
the flesh. Let vs then by this rule exa-
mine our Doctors principle. Before the
comming of Iesus Christ in the flesh,
the merit of Iesus Christ was with god:
not in the hands of the Church. Then
[saith this Doctor] the dead had the
lesse helpe: but since the Pope and his
Prelats had these merits in their hands,
the dead haue beene much better relie-
ved, the merits therfore of Iesus Christ
are in better hands and more liberall. Is
it because god is not so well affected to
the dead as the Pope? Or because the
Pope is more liberal of anothers goods
then the true owner? O spirit of Satan!
O dulnesse of man! O patience of god!
And shall not god revenge such abo-
minable prophanation of his glory? Or
such evident corruption of his wordes?
Let vs lament & confesse that our sins
haue deserued a greater blindnesse. Yet
in the meane time we must not forget

that our adversaries doe commit the merits of Iesus Christ into the Popes hand, that he may apply them both to the quicke and to the dead : & that they say, that since he was treasurer the dead haue beene much better relieved , it must needes followe that not only the dead before the coming of Iesus Christ were but slenderly relieved but also the living : so with like reason may wee say that the prayers for the living vnder the old Testament were nothing so frequent and publicke as they haue beene since the merits of Iesus Christ fell into the handes of the Church to apply them: but this the frier dare not aduow. Thus is falsehood detected and laid open , and the spirit of blasphemy put to confusion. Now in all this discourse the Friers drift tendeth to yeeld some probable reason why the prayers and sacrifices for the dead are not so frequent in the old Testament: wherein he practiseth two frauds. First in saying they were not frequent, he vnderhand leaues
it

it to be presupposed that they were v-
sed sometimes, which is false. For therof
we find neither example, nor comman-
dement in all the olde Testament. Se-
condly, in seeking to excuse the want in
the old Testament, he giueth occasion
to the ignorant to thinke that the same
were very frequent in the new, which
also is false. For in the new Testament
we heare no more newes thereof then
in the old. Only there is one place that
instructeth vs how the faithfull should
beare themselues towards the dead,
wherein there is not any speech of suf-
frages, Purgatory, or Indulgences. The
place is in the Thessalonians, 1.4.13. in
these words. *I would not brethren haue
you ignorant as concerning them that are
asleepe. That you sorrow not, even as others
that haue no hope: for if we beleeue that Ie-
sus is dead, and is risen againe, even so the
which sleepe in Iesus will God bring with
him.* Herein is nothing that commeth
any thing neere the trafficke and trade
of these daies.

The whole sum of this Chapter is this, that the holy Scripture is sufficient to instruct vs to salvation: that it ought to decide these controversies: that the sacrifices & suffrages for the dead, with the fetching of soules out of Purgatory by Bulls and Indulgences, are neither by God instituted or commanded, and that even by the confessions of our adversaries; who in al their burning books cannot produce any commandement of God touching the same; but to shroud themselves doe produce other points, which they pretend to be omitted in the holy Scriptures. Being deprived of these weapons, which are their surest, they shelter themselves vnder others: and wanting the Commandements of God, they haue recourse to examples, allegories, & coniectures, even as men that catch vp stones, when they haue no swords. Wee will shewe you as it were at high noone, that their examples are false, their allegories frivolous, their coniectures vaine, & their
con-

consequences violent and strained against the haire. This is it which in the fourth Chapter wee will proue. But now let vs quench their Purgatory with the waters of Gods word: for that once extinguished, their Indulgences & Masses for the dead, must needes fall and decay.

CAP. 3.

That the holy Scripture subverteth Purgatory: and that there is no satisfaction or washing away of sinnes, but only the blood of Iesus Christ, and consequently, that the Popes Indulgences are of no use to the dead.



IN the 18. of the Prophet Ezechiel god saith thus. If she wicked will returne from all the sinnes that hee hath committed, & keep all my statutes, and doe that which is law-

Ver. 31. 32

full and right, he shall surely live & not die
 I will not remember all his iniquities. Call
 yee it not to remember any more, whe
 yee put the sinner to feele his punish-
 ment in a burning fire of so long conti-
 nuance, and to keepe him in a prison
 from the which [as our adversaries say]
 he shall not be delivered vntill hee hath
 paid the vttermost penny? The Frier
 could by no meanes avoid this place
 but by corrupting of the text. For in-
 steed of these words *returne from all his*
sinnes, he saith, *doe pennance*: and by this
 pennance, he vnderstandeth to scourge
 himselfe: to fast: to run on pilgrimage:
 to giue to the Church, &c. But if hee
 could haue read the Hebrew, he should
 haue found *Jashuv*, *hee shall returne*, or
turne aside. As indeed amendment of
 life is the true and necessary pennance,
 which is a returning to God, commen-
 ded vnto vs by S. Iohn Baptist, saying, *pen-
 tance*, Repent you, or Amend you, and St.
 Iohn, Revel. 2. speaking to the Church
 of Ephesus, which had lost her first cha-
 ritic,

ritie, commandeth her to repent, and to doe her first workes. But in our daies that pennance which thē was a vertue, is now become a ceremony, and from a spirituall changing is now become a bodily exercise. Superstition hath now brought religion to the fingers ends, to counterfeittings, to gestures, to scourgings, to fastings, to pilgrimages, to pecuniary satisfactions, to weare a haire-shirt, to a friers coule, to a walking vp and downe with a wallet, &c.

Herehence grew the condemnation of Luther in the end of the Council of Lateran, because among other the heresies to him imputed, he said that of all pennances *Amendment of life was the best*, and yet it is the word of God saying to his people, *Rent your hearts and not your clothes*: Also that the true fast consisted in *losing the bands of wickednes, and breaking his bread to the hungry*. Fro this fountaine proceedeth the vse to weare some words of the gospel about mens neckes, when they should keepe the

*Bul. Exurge.
Domine,
Optima pe-
nitentia no-
ua vita.*

Esa. 58. 5. 6.

the substance of them in their heartes
 to weare a crosse on the brest or in the
 hat, when they should take vp the
 crosse of Christ and reioice in his suffe-
 ringt. Thus our Monke by *doing of in-
 flice and iudgement*, which signifieth to
 deale vprightly, and to giue to every
 mau his owne, vnderstandeth it to cha-
 stise a mans selfe, shewing himselfe a
 Novice in the phrased of the old Testa-
 ment wher this word *Judgement* signi-
 fieth equitie and vpright dealing. As in
Deut. 32. 4. Daniel. 4. 37. The Auctor of
 the fire of *Helie* answereth otherwise
 [for they seldome concurre in their an-
 swers] he will haue these words *I will no
 more remember to signifie, I will not pu-
 nish as an enemie*, that is to say, with e-
 ternall punishment. By his account the
 keeping of a man many thousands of
 yeares in a fire for his sinne, signifieth
 not to remember his sinne. How often
 did *David* pray to God to remember
 his sinnes and wickednesse of his ene-
 mies: yet not so that he desired that god
 should

should punish them with eternall punishment. After all this the frier maketh a digression, wherein hee chargeth vs with sundry slanders, but all besides the matter.

2 Gods Angell, *Revelat. 14. 13*, saith thus, *Blessed are the dead that hereafter dy in the Lord, yea truly, the spirit saith that they rest from their labours, & their works follow them.* Surely if they rest from their labours, they goe not into a burning fire. This speech concerneth not the Martyres only, as our adversaries doe saine: for throughout that whole chapter there is not any word of the Martyres, but of all such as keepe the commandements of God, & saith of Iesus, as it is said one line before. But if the Martyres only doe die in the Lord, in whom doe the rest of the faithfull die? *Bellarmino* saith they die in part in the Lord, and in part not in the Lord: hee was ashamed to say in part in the Lord, and in part in the diuell.

*Bellarmino, de
Purgat. lib.
6. cap. 1.*

3 *Esay, cap. 57. v. 1.* & 2 saith, *The right*
seous

Pag. 19.

zeous perisheth and is taken away from the
 euill, then he addeth, Hee shall enter in
 peace, or, peace shall come: they shall rest in
 their beds, everyone that hath walked be-
 fore him. Why did he not except those
 that goe to Purgatory? or what peace
 or rest is there in a burning fire? And
 this is the point wherein the Frier is
 brought into such a straight that his on-
 ly recourse is to his ordinary boldnesse,
 and laboureth to make this passage a
 meanes to establish his Purgatory.
 Hee affirmeth it to bee a prayer of *Esa-*
 for the dead, and to make it the more
 probable, in lieu of these words, *Peace*
shall come, he saith, *let peace come*, also for
They doe rest, he saith, *let them rest* contra-
 ry to the truth of the original Hebrew,
 which hath *Iavo*, that is to say, *shall come*
 and *Ianuchu*, *they shall rest*. Yet let vs thus
 farre yeeld all this to his ignorance in
 the Hebrew tongue: but herein doth he
 shew his bad meaning, even in this,
 that hee affirmeth it to bee a prayer of
Esa: sith by the words ensuing it appea-
 reth

reth that they bee the wordes of God,
who saith *Yee witches children come hither,*
yee seed of the adulterer and of the
whore drawe neere: Whome haue yee mocked
&c. and againe. *Can I be content with all*
these things, and thou hast discovered thy
selfe behind mee? Throughout all this
Chapter God opposeth the blessed e-
state of the righteous against the curse
prepared for the wicked.

4 S. Paule to the *Corinthians* saith. *If*
our earthly habitation be destroyed, we haue 2. Cor. 5. 1.
an eternall building in heaven. But why
did he not adde, but that shall bee after
you are purged with fire?

5 The Apostle in the 9. to the *He-*
brewes, saith. *It is ordained that all men*
shall once die, & after that the iudgement:
He forgot Purgatory, that should haue
gon betweene. For throughout the ho-
ly Scripture we find not any other iudg-
ment spoken of after death, but the last
and vniuersall iudgement.

6 In the 20. *Matt.* the laborers doe all
receauce their promised wages towards
the

the end of the day, that is to say, in the end of their liues and when their works is done: but Purgatory can bee no part of this labour, as the auctor of the fire of *Helie* would haue it to be: for in that place they speake only of labouring in the Lords vinyard, which is his church: which hath no communitie with any torment in fire. Againe, Purgatory cannot be the last houre of the day, because they make it continue much longer then all the life. Besides that even in this last houre some labourers are called and hired, but in Purgatory no man is called to the service of God.

7 In the holy Scriptures we haue many examples of men receaved into Paradise immediatly after their decease, *Luk. 2. 26.* but no example of any soule sent into Purgatory: *Simeon* had a promise that he should not see death before hee had seene the *Messias. S. Paul. 2. Tim. 4.* saith, that after he had fought the good fight there remained no more but to receaue the crowne of glory. And *S. Luk. cap. 16.* saith

saith that the Angels carried the soule
of *Lazarus* into *Abrahams* bosome:
where hee was comforted whiles the
rich man, was tormented, but of any
passage to Purgatory, either to or fro,
we heare no newes.

8 Iesus Christ said to the good theif
This day thou shalt be with me in Paradise.
This thiefe was surely a great sinner, &
satisfied civill iustice either for theft or
murder. But where had hee made satis-
faction to God for all his sinnes com-
mitted all the daies of his life? Hee that
was converted to God in the very arti-
cle of his death? But God requireth no
satisfactory paines of such as doe re-
pent: but for them hee doth accept of
the obedience and death of Iesus Christ
who hath sufficiently satisfied aswell
for our sinnes as for the punishment
due to our sinnes. The auctor of the fire
of *Helie*, with the rest will needes haue
this priviledge to bee granted to this
thiefe in regard of the greatnesse of his
faith, of his hope, of his charitie, of his
zeale,

zeale, &c. wherein they doe the more
 accuse themselves. 2. By exalting the
 faith of the thiefe, they do at vnawares
 confesse that in case we haue a stedfast
 faith in Iesus Christ we shall not come
 in Purgatory. 3. Herein also they do co-
 fesse that it standeth with the iustice of
 God freely and without imposing any
 satisfactory paines to pardon, alwaies
 provided that the sinner haue a stedfast
 faith and hope in Iesus Christ. 4. How
 could this thiefe at Gods hand merite
 this privilege by his faith and hope: con-
 sidering that God endued him with this
 faith? For what kind of merit is this, to
 receaue the gifts and graces of God
 with a stedfast faith, which faith also
 God gaue him, who giueth not only the
 benefits, but also the means to receaue
 them: And the same doe I say also of o-
 ther vertues which were the gifts and
 effects of the spirit of God in him: For
 it is God that worketh the will and the deed
 faith S. Paul, and without him wee cannot
 thinke any good, saith the same Apostle.

Phil. 2. 13.

2. Cor. 3. 6.

5. Let

5. Let vs step yet farther. We demande how, where, or when the thiefe bare the satisfactory paines for his sinne towards God? But here in lieu of answering directly they stand vpon the magnifying and extolling of the faith, charitie, and zeale of this thiefe: but to what purpose, seeing vertues are no satisfactory paines, but rather lenitiues, and proppes to strengthen and fortify the soule against all the griefes thereof.

6. That which I hold to be the principall in this case is this. That these our Masters doe make the charitie, zeale & patience of this thiefe in a moment to be of so great meritis as to exempt him from the torments of Purgatory: yet that they will not graunt that the charitie of the faithfull that are in this burning fire, their zeale, or any other the vertues which in these soules were in greater perfection then they were in the thiefe [in that hee was yet a sinner] could haue any merit, or power to draw them out of this fire. But wherefore

H

should

should they by their magisterial auctoritie take from these poore soules the power of meriting: but only by prolonging the torments of the dead, the consciences of the living being the more astonished, might bee stirred vp to redeeme them whiles they may by masses, anniversaries, & gifts to the Church yea and that so far forth as to perswade the people that an offering for the dead being by a survivor offred, was of power and merit to free the dead from that torment: and yet that in the dead himselfe neither his faith, neither his charitable, neither his patience, no not the torments of many yeares haue any merit, or can moue God to abridge this torment? 7. Hereto let vs also adioine thus much, that the punishment that the thiefe suffered, being deserved, inevitable and by civill iustice imposed vpon him, could not bee counted for a satisfactorie worke to God: for hee ought voluntarily to haue vndergon it, and by order of the Church, not by sentence

of the Magistrate, especially according
to the doctrine of the Romish Church.

2. Moreover is it not a meere mockage

to say that the exemption from ente-

ring into Purgatory was a privilege

granted to this thiefe, considering that

throughout all the worde of God wee

cannot find the example of any one that

ever went into Purgatory? Privileges

are extraordinary; but here they seeke

to make that which is ordinary and

without exception in the word of God

to passe for a priviledge. 9 In this also

doe they much forget themselves, that

they wil here bring in privileges, where

the matter concerneth the Iustice of

God, which [saith these men] after the

pardon of the fault, will neverthelesse

haue vs to satisfie for the paine. If then

Gods iustice hath suffered one man to

enter into Paradise without any satis-

factory paine for his sinnes, why should

it not suffer two? If two why not ten?

If ten whie not a hundred or a thou-

sand, and so forth infinite.

H 2

Our

Be Har. lib.

1. cap 8 Pri-

uilegia pau-

corum legem

non faciunt.

Pag. 68,

Our Reverend writers of fires, furnaies and torrents doe give way to the maine body of these reasons as being too great, too strong, and too close set together, and having hidden themselves doe afterward make semblance to appeare, but farre enough off. The auctor of the fire of *Helie*, no grieve to his person, hath made vs a little merry, for supposing that hee hath found some new matter to make this privilege currant, saith that the blood of Iesus Christ which they boiled and sprang vpon the thiefe, carried him immediatly into eternall felicitie. Where found he this? Did the blood of Iesus Christ spring forth but on one side, and so the evill thiefe through disgrace could obtaine no asperision of it? Or how could a few drops of blood, moistning the outward parts of the body bring forth so whole some an effect? Considering that in the Masse they hold that the wicked doe receive all Iesus Christ inwardly, and yet are never the better, nor more happy

But now I remember where he found
this fable: hee remembred that blessed
S. Longin, who pierced the side of Iesus
Christ and so recovered his sight: for of
that speare the Church of Rome hath
made a speareman, and of that speere-
man a Saint. And why not? sith that of
Deucalion & Pirrhæes casting of stones
behind them men and women sprang
up? That which he here produceth con-
cerning the baptisme of the thiefe on
the Crosse is already confuted in the
first Chapter: and this man maketh the
heathen Executioners to be baptizers
of Christians.

By all this it doth appeare that togi-
ther with this thiefe, Purgatory was cru-
cified: for I am ashamed to produce the
argument of these Doctors, who doe
make even this thiefe an advocate for
Purgatorie. For (say they) he craved suc-
cours, not in this life, for death was even
betweene his iames already: but after his
death: he therefore beleev'd that after death
the soules stood in need of succours. Here

The fire of
Helie p. 67

The bold-
nesse of
this fire, p.
95.

to doe we answer, that he craved indeed
no succour for this life, neither for af-
ter this death: but even for the death
himselſe, and for the departure of his ſoule
which Ieſus Chriſt entring into Para-
diſe, tooke and brought with him into
the coeleſtiall glory. But who can here
forbeare laughing at this Portugall
who would haue the worde Paradiſe
here to ſignifie hell? Or how can he ſa-
tisfied of an answer that ſuffereth himſelſe ſo
licẽtiouſly to interpret the Scriptures?

9 S. Iohn in his firſt Epiſtle chap. 1.
ſaith *The blood of Ieſus Chriſt purgeth
cleaſeth vs from all ſinne.* Our ſinnes are
the ſpots and vncleaſeſſe of our ſoules,
and there be no other. Ieſus Chriſt pur-
geth and taketh them all away (ſaith
S. Iohn) then is there no more to purge
ſo no more Purgatory. For albeit after
all our offences pardoned there ſhould
yet remaine ſome paine to be endured
for the ſatisfying of the iuſtice of God:
yet could not this puniſhment be called
a Purgation, for who did ever here the
whip

whip or the gibbet called a Purgation Pag 89.
 for theft or murder? The fire of *Helie* A slander.
 flandering vs answereth and maketh vs
 to say that it is enough that Iesus Christ
 satisfied for vs, so as for our parts wee
 need doe nothing at all. An opinion
 which we abhorre and leaue to the pro
 phane and Libertines.

Whereas wee say that the punish- Pag 97.
 ment of a sinne cannot be called a Pur-
 gation, the frier affirmeth the contrary,
 saying that it is never called otherwise:
 and to that end he alleageth many pla-
 ces wherein he pretēdeth that to purge
 signifieth to punish and chastise. Passa-
 ges which I am even ashamed to con-
 fute. The first maketh cleane against
 him: all the rest are false. The Apostle
 to the Hebrewes, chap. 1. 3. saith *Iesus*
Christ hath by him selfe purged our sinnes.
 In this place [if we beleue him] purga-
 tion signifieth punishment: wherevpon
 it must follow that Iesus Christ hath
 made the punishment for our sinnes,
 whereas he did only beare it. Moreo-

Falschhood
Ierem. 11.

Two falsch-
hood.

ver sith this punishment and passion of
Iesus Christ was the cause of the purga-
tion of our sinnes, it is not the purgati-
on it selfe. And indeed himselfe [though
falsely] maketh *Ieremie* to say, *The cha-*
stisements serue to purge vs: Then is the
chastisement one thing and the purga-
tion an other: for the end of a matter is
divers from the meanes to attaine ther-
to. Now follow two places out of *Ec-*
clesiasticus the 7. *Purge thy selfe by thine*
owne arme: & purge thee of thy negligēce.
That is to say (saith the Moncke) *Cha-*
stise t by selfe. Let vs overpasse the follie
of this explication: for both the places
are falsely alleadged. And in the Greeke
which is the Original of this booke we
finde no one word of all this: neither in
any of the translations but the Roman:
with the like falschhood haue they allead-
ged out of the 47. chapter of the same
booke ver. 11. these words: *Christ purged*
his sinnes. But in the Greeke it is, *The*
Lord hath taken away his sinnes. The same
likewise is false that they alleadge out
of

of the third of *Malac.* The Lord shall purge
the sonnes of *Levy*. For endeavouring to
perswade that to purge signifieth to pu
nish, he hath suppressed the words fol
lowing, which do proue that to purge,
in that place signifieth to purifie, after
the manner as they purge mettals. The
whole place is this. *He shall even fine the
sonnes of Levy and purifie them as gold &
silver.* He here speaketh of purifying &
cleansing the hearts by the efficacie of
the spirit of God, as saith *S. Peter, Act.*
15. God purifieth the harts by faith.

After so many falsifications our
Monke triumpheth and croweth like a
cocke on his owne dunghil saying that
we be the spirits of Satan, beasts and in
his iudgement fooles: Let this passe, for
it is the priviledge of that Robe: & this
Monke is like his wallet that hath no
thing but belly and throat.

He therfore runneth on his course,
and would faine proue that a torment
may iustly be called a *Purgatory* or pur
gation: These be his words. *Is not the*

Me

Medicine an afflictio of the patient, which serveth to evacuat his corrupt humors. In some he wil haue the physicke to be a punishment, which we deny, especially considering that in this question of purgatory, we intreat only of punishment imposed to satisfie the party offended: for who ever tooke physicke to the end thereby to be punished, vnlesse you wil haue *Socrates* poyson taken for physick? Or who ever tooke phisicke to be a satisfaction for an offence? Let vs glorifie God and acknowledge Gods iudgements vpon his aduersaries, who after the losse of their cōsciences, haue lost also al common sense. And this will more manifestly appeare if wee call to minde that here our question concerneth only that purgation for sinne that is performed in Purgatory. We heare deale only with the purgation of sins past: of a clensing of vncleanenesse that doth no longer remaine: as wel because the souls that doe roast in this imaginarie fire are already righteous and do sin

no more, as becaule the sinnes that are purged in this fire were heretofore committed: whereof do ensue two evident absurdities: The one that this serveth to purge the vncleanenesse that is not, and to purifie the souls already pure & free from sinne: the other, that the fire doth grossly mistake in the examples & passages afore alleadged, which speake of the purging of such vncleannesses as are still remaining in effect: for everie physicall medicine serveth to purge the humors offending, that actually are in the body. And God saith that hee will purge the sonnes of *Levy* as men purge gold, that is, from those vncleannesses that in effect are, not from those that are taken away. Thus is this marchandise blowne vp, & this purgatiō grown ridiculous: & that doth more manifestly appeare by the extravagant forme of the Monks speech, where he saith: That the paines doe serue to purge vs from those obligations of sin whereto it left vs subiect: for yet was there never man that

that had his iudgement so farre out of ioint, as to say that he purgeth himselfe of an obligation when hee dischargeth all that he was bound vnto. But to monstrous diuinity wee must vse monstrous tearmes. They therefore that reape most profit by this purgatory, may do wisely to seek it out some other name: because herein we finde nothing to be purged.

IO *Saint Paul saith, Rom. 3. 24. that we are FREELY iustified by the redemption that is in Iesus Christ: If it be FREELY then do we pay nothing. The same Apostle, Colloff. 2. 13. saith God hath forgiven or remitted all our trespasses: In the Greeke it is ἐξαγοράω, Gratiis largitus est he pardoned freely: for so much the word importeth. The same Apostle also in the second to the Corinthians, 2. 10. vsing the same word, saith, that hee pardoned the incestuous, to whom he imposed no satisfactorie paine after the pardon. He saith moreover All our offences that wee may knowe that God doth not pardon to halfe. All our offences*

fences thus taken away and pardoned, the satisfactory punishment is also taken away: for there can not be any such punishment but in regard of the offence and the cause, which is the offence, that only produced this effect, being taken away, this effect is also take away. Here vnto also compare the saying of our adversaries: that in Purgatory veniall sinnes are remitted: for if this be true, then *S. Paule* abused the *Coloſſians* in telling them that al their offences were remitted. Againe is this any remission of sins, to punish the in a fire? The frier in lieu of answering, setteth downe some principles, but so strange as the very propounding of them may serue for a sufficient Confutation. God, saith he, *pardoneth vs freely, but there resteth an obligation to his iustice, which must of necessity be satisfied.* As if he should haue said, God doth pardon and acquit vs freely, yet not freely, because we are not acquitted of the Obligation to the paine, but that we must satisfie the same. This

is

is even the like: God, saith he, doth freely pardon our offences, but yet he dischargeeth vs not of the Obligation to satisfie to his iustice: Could he more evidently contradict himselfe? Considering that to pardon a criminall person, is no more but to free him frō the pain wher to by the iustice of the Law he standeth bound? Thus the auctor of the fire of *Helie* saith, That God forgiveth al our debts, yet, saith he, with some contribution of our parts. Now if that which we contribute be holdē for payment and satisfaction, as our Doctōrs would haue it, who perceiveth not that God acquitteth vs not of all our debts? Thus doth the spirit of Contradiction confound it selfe. But what need so many bywaies, when they might cut it cleane of & franckly say that God doth not acquit vs freely. As indeed the Friar in many places saith as much: in his 99, page in these words. *God pardoneth the sinne, howbeit for the satisfaction of his iustice, he appointeth the chastisement: The*
king

ing pardoneth a gentleman for some murder committed, yet cōdemneth him in great fines. Sith then the pardon, wherby the capitall paine is converted into pecuniary, and so is no full pardon, but a diminution of pain, it manifestly appeareth that our aduersaries doe hold that the pardon which God graunteth vs is no full or free pardon. Hereto come their words. That God doth freely remit the fault but not the pain: the eternal pain, but not the temporal: for he that freely forgiveth his debtour the one part of his debt, but not all, cannot be said freely to giue or acquite the whole debt. Neither can the pardon be said to be full when there is a necessity imposed vpon the debtor to pay or suffer punishment for the sinne, be it in the whole, or in a part.

11 Herein also appeareth the folly of their distinctiō between the fault and the paine. The Frier saith, that the sin bringeth with it two things, A fault and a paine. Had this good man beene per-

perfect in his natural language, the absurdity of his principle had been apparent: for the word *Culpa*, or fault in his language signifieth sinne; witnesse the Priests words whē in his Masse he beareth his brest and saith, *Mea culpa*, it is my sin: also *Iacobs* wordes to *Laban* for
 Gen. 3. 36 what sinne of mine? what fault haue I committed? And the like throughout all the holy scripture. Now let the reader iudge whether the fryer had dined when he writ or no; when he saith that sin bringeth with it the fault, that is to say sin.

The examination of the distinction between pain and fault.

Vpon this worthy distinction betwene the paine and the fault is Purgatory grounded: and this pinne once pluckt out the whole frame falleth out of ioint. They say then that God doth indeed acquit vs of all the fault, but not of al the paine. A saying not only vniust but even incompatible.

I The vniustnesse hereof is evident for no man is iustly punished but for his fault: and the fault taken away the offender is no longer guilty: and being

no longer guilty, he cannot iustly be punished. These Doctors therefore do blemish & dry vp the righteousness of God.

2 The Incompatibility hereof is likewise manifest, In that they say God doth forgie vs all our offences: yet punisheth them in a burning fire: both to pardon and yet to punish one selfe offence, are matters incompatible. And when we forgie our neighbour all his offences against vs we vse not to say, I forgie thee the fault, yet wil I punish thee: or I acquit thee of thy debt, yet shalt thou pay me. But as saith *Tertullian* in his fifth booke of baptisme, *Exempto reatu, eximitur pena.*

3 Again sith our sinnes be debtes to the Iustice of God, as Iesus Christ witnesseth where he teacheth vs to say *Forgie vs our debts*, of which debts the payment was paine & satisfaction, shal we not sin even against common sense, if we affirme that God forgiveth al the debt, but not all the payment. Thus doe

our Masters shadow vs forth Chimeras and monsters in the aire.

4 Let vs proceed. How is it possible that by the death of Iesus Christ we should be purged, quit, and delivered from all our trespasses, but not from the punishment due to our trespasses? Considering that he did not otherwise beare our sins and offences, but by bearing the paine due to them: & if he did beare the paine, did he not beare it to the end to discharge vs from it? *Si tulit abstulit. He hath borne our infirmities & carryed our sorrowes, saith Esay 53.4. To what end? Even to discharge vs from them. And this is it that S. Austin saith in his 37 sermon vpon the words of the Lord. Iesus Christ taking vpon him the punishment but not the sinne, hath abolished both the sinne and the punishment.*

5 Throughout all this discourse this is to be noted, that all our speech concerneth such paines as are painiers, redemptions and satisfactions to the justice of God: for these our Doctours

So tearme Purgatory a paymēt & satisf-
 faction to the Iustice of God: These be
 the punishments which we say to be in
 compatible with a full pardon. There is
 an other kinde of punishment which is
 tearmed castigatory, and this is inflicted
 for amendment of the sinner, and hath
 great affinity with the full pardon: for
 God doth chastise his children, even af-
 ter he hath pardoned them. Such cha-
 stisements are not payments and satisf-
 actions to content the Iustice of God,
 but fatherly corrections to bring the
 sinner to amendment. They are not ex-
 ecutions of his iustice, but testimonies
 of his fatherly loue & care: not wounds
 but salues: and these can in no wise con-
 curre with the tormenrs of Purgatory;
 wherein it is said th at the soules are al-
 ready iust and can amend no more. As
 therefore we vse to strike a man fallen
 into an Apoplexy, not to get any satisf-
 factiō at his hands, but to awaken him:
 so God smiteth his children, when they
 sleep in their sinnes, to make them feel

their negligence. He that otherwise interpreteth the afflictions that God sendeth and taketh them not for corrections, healthsome to his soule, but for satisfactions necessary to the iustice of God, he maketh his afflictions bitter, & dippeth their edges in gall, taking from them the spirituall consolations, glory and ioy, that supporteth the children of God in this combat. Necessitie is a miserable consolation, It hardneth the sore, but healeth it not: It raiseth the courage against the paine, but asswageth it not. For what mitigation is it to the afflicted to tell him that his sore is past cure: and that of necessitie hee must satisfie the iustice of God? Or how could *S. Paule* haue so boasted of his tribulations, had hee beleeued they had beene payments which God did exact of him for his sinnes? This doctrine being so healthfull, so full of consolation, and so evidently laid downe in the holy Scripture, namely that God chastiseth vs for our amendment, yet this fri

er Minor with a desperate presumptiō Pag. 78.

dareth avouch it to be a reason forged in our owne braine without the word of God, without autoritie, and without reason. Herevpon therefore let vs heare the word of God herein. The Apostle to the *Hebrews*, cap. 12. saith, *God chasteneth vs for our profit, to the end we may be partakers of his holinesse. Againe, Discipline bringeth the quiet fruit of righteousnesse to those that are exercised therein.*

How often doth God say that he chasteneth those whom he loveth. *David* in the 119. *Psalme* confesseth that before

Apoc. 3. 19

Heb. 12. 6.

Iob 4. 17.

Prov. 3. 11.

he was afflicted he went a stray, but after his afflictions he kept the commandments of God. And againe, *It is good for mee that I have beene afflicted, that I may learne thy Statuts.* Was not *Manasse* 2. Chro. 33

for his conversion endebted to his captivitie? And are not we for *Dauids* *Psalmes* endebted to *Saul* and *Abfalon*? For the building of the Church of God in our daies, are not we endebted to the *Martyrdome* and torments that our fa-

Non exigens
supplicium
de peccatis
sed ad futura
nos corrigens

Pag. 75.

thers endured for the Gospell? By the word of God and experience we finde other ends of our afflictions then satisfaction and redemption to the iustice of God. Therefore saith *Chrysostome* in his Homely of confession & pennance, that *God punisheth vs not for the sinnes past, but correcteth vs for that that is to come.* Here doe our adversaries rouse themselves and seeke all meanes to vnderprop their so ruinous a cause, and to perswade that to pardon a sinne, & yet to punish it with satisfactory paines: to acquit a debt and yet to make the debtor pay it are things compatible, & such as doe well agree. This doth the Friar proue by a Theologicall reason. Among all the workes of God [saith he] doe equally shine his mercy and his iustice: a propositiō that beareth many exceptions. As in the punishment of Diuels, we find soveraign iustice without mercy. And God doth often minister the one without the other, as himself saith in the Epistle of *S. James*, cap. 2. *There shall*

shall be iudgement mercileſſe to him that ſheweth no mercy. Only in the worke of redemption is this propoſition true: his mind is, that in the Iuſtification of a ſinner Gods mercy ſhould be diſplayed in conſerring vnto him the firſt grace and remiſſion of eternall paines. And to giue ſome way to his iuſtice, he will haue it to take ſome ſatiſfaction of the ſinner by puniſhing him with temporall paines as well in this life as in Purgatory. Wherein I beſeech the Reader to conſider the nature of the vnt ruth, which conſiſteth in wrangling and iarring with his owne principles. The frier ſaid that among al the works of ood his mercy & his iuſtice did ſhine equally: but here he maketh them altogether vnequall: In that mercy revealeth her ſelfe in pardoning an infinite paine, but iuſtice ſheweth herſelfe in making the ſuffer temporall puniſhments, which nevertheleſſe may be abridged and redeemed by ſome faſts, and ſlight offerings made by the ſurvivers for the dead.

dead. Was it meete to seeke place for the iustice of God where wee might abase it so low, and dishonor it in paying it in such base coine and clipped monye. Even this might serue for an evident and most mightie testimony to the truth, if wee proue that according to our beliefe, gathered out of the word of God, the iustice of God and his mercy doe equally shine in the worke of our redemption & are likewise infinite. For God hath shewed himselfe infinitely iust in accepting at the hands of our pledge and redeemer Iesus Christ a sufficient price for all our offences: also infinitely mercifull, in allowing to vs this payment, as made in our name. His wisdom hath vnited things which otherwise seemed hardly to agree: having found a meanes to punish all our sins, and withall to forgive them all, by giuing to vs his son, the obiect of his iustice, for an argument and matter of his mercy. But to pardon a man all his sins and yet to make the same man to beare one

one part of the deserved punishment for satisfactiō for the same, are matters contradiētory. The fire of *Helie* speaketh no better to the purpose. *Adam* [saith he] *had pardon for his sinne, and yet both he and his posterity haue incurred many calamities.* 1. Hereto we do answer, that to no ende hee here commeth in with the paines and sorrowes that are cōmon to all men, sith that in this place wee deale only with punishments proper to the children of God. 2. He deceiveth himselfe in thinking that the evils and paines for al men are punishments for the sinne of *Adam*. For they are punishments because men do persist in the sin of *Adam*. God never punisheth one man for another mans sin. *The child shall not beare the iniquity of his father,* saith *Ezechiel.* 18. 20. True it is that so manie Calamities had never befallen; making, had not *Adam* sinned; but yet this standeth ever firme, *That God never punisheth any before they haue throughly deserved it.* 3. He presupposeth that which is false

false and yet in question : namely that the paines whereto the faithfull be subjected by the sin of *Adam*, be satisfactions, payments and redemptions to the Iustice of God. For of this kinde of paines do we now entreat, becaule they make Purgatory to be of this nature. We say then that al these evils, labours, diseases, yea even death it selfe, do alter their nature in the faithfull: and of evils become medicines. Of satisfactorie pains they are made healthsome exercises to the soule: God by the wounds of the body healeth the woundes of the soule: even in like manner as a triacle composed of venomous Ingredientes, yet tempered by a skilfull Physition becommeth a very healthsome preservative. The like do we say of the death of the faithfull. It resembleth the passage over the red sea, where Gods enemies are swallowed vp: but his children doe finde way to the promised inheritance. Farthermore if it be a punishment to satisfie the iustice of God wherfore do

the

the faithful expect it with Ioie, and in their desires even hasten the comming of it, as did the Apostle S. Paule. *Phil. 1. 13.*

Besides these reasons they alleadge many examples as of *Mary, Moses, David* who were punished after their offences were forgiven. Namely *David* whose example they do vrge: *2. Sam. 12.* Where God having forgiven him his sinne, said neverthelesse vnto him, *The sword shall not depart from thy house, because thou hast despised me.* Againe, *Because thou hast given the Lordes enemies cause to blaspheme his name, thy childe shall die.* There is not say they, *to the end thou shouldest not cause to blaspheme.* Likewite in the 7. of *Micheas*: *I will beare the wrath of the Lorde, because I haue sinned against him:* wherein their iudgement sayleth them: for they labour to proue that which we do grant. Who denieth but that the sins of the faithfull are the efficient causes of the chastisementes that God layeth vpon them? And that they fall

fall vpon them because they haue sinned? But our controversie dependeth not vpon the efficient cause but vpon the finall. They say that it is to the end that Gods iustice may be satisfied by the punishment of the sinne: we say that it is to the end A sinner may amend. They will haue it That God punisheth as a iust iudge: we that he punisheth vs as a loving father: not to exercise his Iustice, but correct our vnrighteousnesses for as for the satisfaction due to his Iustice, the merits of Jesus Christ are a sufficient satisfaction. The father that punisheth his children to take satisfaction, putteth of his naturall affections & correcteth them, not for their amendment, but to satisfie his owne content. Now if this bee an Inhumane iustice in a father, what shall wee thinke of our heavenly father who is bounty it selfe? And who in his worde assureth vs that albeit the mother shoulde forsake the fruit of her wombe, yet will hee neuer forsake vs? Never shall wee serue God
with

with a filial obedience, vnlesse we be
fully perswaded of his fatherly loue to-
ward vs. The Fryer alleadgeth yet two
examples more, yet both false accor-
ding to his custome. The one in the 14.
of *Numbers*, where God having forgiven
his people their sin, doth nevertheless
deprive them from entring into
the land of promise: for by the 4. of the
Apostle to the Hebrewes it appeareth
that euen they that were excluded from
the land of promise, were also shut out
out of the cælestiall rest. The pardon
therefore that God graunted, was only
the grant of *Moses* petition, who desi-
red God that he would not vtterly root
out the people of *Israell*. But heare we
are not in hand with any such kinde of
pardō. In an other place he produceth
the example of Baptisme and saith in
Baptisme God pardoneth Original sin,
but not the paines thereof, as subiecti-
on to death, the fire of concupiscence,
with other calamities. Concerning the
death of the faithfull we haue spoken
before

Pag. 76.

Pag. 100.

*The Counsell
of Trent Sef.
3. saith that
Paul calleth
concupiscence
a sinne, but
it is no sinne*

before and proved that it is no calamity vnto them, neither any satisfaction to the Iustice of God. And as for the fire of concupiscence, the frier is mistaken, in bringing that for an example of the punishment for sin, which in it selfe is a sinne and in the law forbidden.

This maine thus overthrown which made the body and principal of our adversaries reasons, let vs now thrust forward and yeelde the truth an absolute victorie.

12 God commanding vs to pray that he would *forgiue vs our trespasses, as we forgiue them that trespassse against vs*, sheweth that wee are to attend from him forgiuenesse in like manner as hee willeth vs to forgiue our neighbours, that is to say, without revenging our selues, or taking any satisfaction or amends in all or in part. After therefore that hee hath forgiven vs all our offences, as *S. Paule* witnesseth, shall hee yet draw one payment out of so tedious & burning a fire?

13 Farther yet to vrge this matter
 prelupposing that there is a purgatory,
 I demand whether Iesus Christ doth in
 heaven intercede for the soules there
 tormented, and pray for their delive-
 rance: for *S. Paul* teacheth vs that *Iesus* Rom. 8. 27.
Christ sitteth at the right hand of God ma-
king intercession for vs. Dare they say
 that he intercedeth no more for those
 souls, and that in their behalves he hath
 given over the office of a mediatour?
 But if he pray for them, no doubt but
 God heareth him, and so they come
 forth at his intercession: to what end
 then do now serue those offerings and
 suffrages of the liuing, with the Popes
 Indulgences, but to that which Iesus
 Christ hath already done? Iohn. 11. 22.

14 Againe sith the death of Iesus
 Christ is sufficient to redeeme vs, even
 out of Purgatory, why may it not serue
 to that vse? Iesus Christ hauing paid all
 the paine and penaltie that we did owe
 will not God receaue this payment &
 rancome for so much as it is worth?
 God

God who saved vs when wee were his
 enemies, envieth not our good, neither
 abateth any part of the price of the
 death of his sonne neither will hee e-
 ver permit that Iesus Christ hauing
 paid enough wholly to satisfie his ius-
 tice and to exempt vs from Purgatory,
 that in this case the benefit of his sonne
 should be shortned vnto vs. Also the
 Apostle to the *Hebrewes*, cap. 7. v. 15.
 saith, *He is able perfectly to saue them that*
come to God by him, seeing hee ever liueth
to make intercession for them. If hee then
 can perfectly saue vs, why will hee not
 doe it? and being able fully to acquit vs
 towards God, shall his power to doe
 it be greater then his willingnesse? Can
 he be content to see his brethren, his
 members, his spouse for one sinne tor-
 mented seaven yeares in a fire like to
 that of hell? To such forcible reasons
 my aduersaries doe answer very coldly,
 or rather not at all. For they answer
 themselues, not my obiections: They
 labour to shew how our satisfactions

and

and the paines of their Purgatory may
no way derogatfrō the merits of Iesus
Christ:but they answer nothing to my
demand; what the reason is that Iesus
Christ hauing paid enough wholly to
satisfie the Iustice of God & to exempt
vs from Purgatory,they will not suffer
that his benefite should stead vs so
much? Yet doe we shew them that they
doe not only fly, but also in flying doe
blaspheme; blemish the brightnesse;
and curtal the perfection of the merits
and satisfaction of Iesus Christ.

Then say they that the merit of Ie-
sus Christ is indeed sufficient: but it
must be applied vnto vs, and that can-
not be but by meanes: then among o-
ther meanes they come in with our sa-
tisfactions and paines, and the tormēt
of Purgatory. i. Hereto wee say, that it
belongeth to the word of God and not
to them to prescribe vnto vs the means
to enioy the benefit of Iesus Christ:and
the meanes that that doth set vs down
is faith; the word, and the sacraments: but

Rom. 10. 17

1. Cor 10.

Gal. 3. 17.

Ephes. 3. 17

but in no wise any roasting of souls, or any fire after this life. 2. Next let any man of vnderstanding bee iudge whether the meanes to enioy the benefit of Iesus Christ, ought to bee contrary to the benefit it selfe: The meanes of taking profit by physicke consisteth not in taking of poison: The meanes to enioy the light of the sunne resteth not in shutting vp the windows of the house or the windowes of the body, that is the eies. Sith therefore that the benefit of Iesus Christ and his satisfaction is the soveraigne pledge of the mercy of God: what likelihood is there that the meanes to enioy it can consist in the execution of the iustice of God? And sith the satisfaction of Iesus Christ is our acquittance towards God: what appearance is there that the meanes to attaine to it, can rest in forcing vs to pay and tormenting vs in a fire some hundreds or thousands of yeares? Wee are not to omit that the meanes to apprehend the grace offered vnto vs in Iesus

Christ

Christ ought to be active and tending
to the enjoying thereof, and not a pas-
sion or torment. 4. That the meanes to
apply to our selues, or to apprehend a
thing ought to be of another kind then
the thing apprehended or applied: as
we cannot apply one medicine by ano-
ther, one plaister by another: or the sa-
tisfaction of Iesus Christ by any other
satisfaction. To all this our adversaries
haue not a word, and doe as meanely
acquit themselves as before they did li-
centiously triumph.

Thus do these bellowes of the fire of
Purgatory, these his holynesse factors,
chatter about the benefit of Iesus
Christ with craft and subtilty, and plea-
santly seeke to colour their fact, and
sweeten the superficies with poyson:
for at the shutting vp of all they doe a-
base and bring to naught the benefit of
Iesus Christ. And indeede in the fire of
Helie it is said that this principle *That* The fire of
Helie, p. 79
Iesus Christ hath wholly satisfied, maketh
men carelesse. They also affirme that

Dam. Soto

disp. 2. quest.

2. Art. 3. in

4. sententia-

rum, Nau. 31.

Notab. 22.

Num. 10. de

Iubileo.

1. Tim. 2.

man can satisfie God *Ex Condigno* that
 is to say, by equipollēt satisfactions, &
 that not for themselues only, but also
 for others: as diuerse of them do teach.
Bellarmino hee goeth farther: for in his
 first book of Purgatory, cap. 10. he saith
 that men are their owne redeemers, &
 do themselues redeeme their sins. Yea
 he proceedeth so farre that he will ac-
 knowledge no other actuall or reall sa-
 tisfactions but our owne: for he houl-
 deth that the satisfactiō of Iesus Christ
 serveth only to make ours of force: and
 therefore *S. Paule* tolde vs an vntruth
 when he said that *Iesus Christ gaue him-*
selfe a ransome for vs; for he maketh vs
 only to pay the ransome, and giveth
 price and waight to our satisfactions.
 But these principles doe we deny & de-
 test, as newe Articles of faith forged
 without any testimony of the word of
 God, as the Crosse of the crosse of Ie-
 sus Christ, and an alter built out of the
 ruines of the gospels wherevpon to e-
 rect and advance humane satisfactions.

Man

Man cannot attribute to himselfe anie part of his rāsom, neither share out this glory between Iesus Christ & the sinner without *blemishing* of Iesus Christ, plucking him from his crosse and treading vnder foot the blood of the covenant, the only price of our redemptiō.

There is no saluation in any other, saith S. Peter. And Hebrews 10, With one offering hath he for ever consecrated them that are sanctified. Againe, we haue one God and one mediator betweene God & mā, which is the man Iesus Christ who gaue himselfe a rancome for vs, saith S. Paul. 1. Tim. 2. 5.

6. howe then dare our aduersaries say that sinfull man is a redeemer of himselfe: or that the saints by their superabundant satisfactions are by any means our Redeemers, as *Bellarmino* saith? Our enemies doe yet bring vs one plaister more to lay vpon the wound that they haue made in the benefit of Iesus Christ. But it is a plaister without ointment, besides they lay it besides the wound. They say that the vertue of our

*Bellar. lib. 1.
Indulg. c. 4.*

satisfactions [whereof Purgatorie is one] doth depend vpon the satisfactions of Iesus Christ. It is he that maketh our torments to be of any valew: it is the grace and mercy of God that maketh vs to satisfie: what shall we say to this? Or rather what shal we not say? for the mockery together with the absurditie is to evident. They say that Iesus Christ giveth vs power to pay a debt, which himselfe hath already paid to the full, and to satisfie for that which is already acquitted: who cā without laughing imagine, or rather who would not spite that a surety, who hath set a prisoner at liberty by paying his debt for him, should after make him pay to the same creditor the same debt that him hath already paid: yea & which is more: that the same second payment shoulde be accompted a grace and favour? who could ever haue thought that the pains and torments of Purgatory had beene counted among the graces of Iesus Christ? But say they, it is a grace to giue
pow.

power to the creature to satisfie of him-
selfe, that is to say, to beare the punish-
ment of his owne sin. Let vs learne; for
this is a new kind of beneficence, A cri-
minall person shal hereafter commend
the bounty of his iudge, who after hee
hath freely forgiven him, shall of his
grace and superabundant mercy, cause
him to bee whipped about the towne,
and to pay excessiue amends, that so he
may haue the honor to satisfie for him-
selfe. Now if Purgatory bee a grace of
god, why doth the Pope comewith his
Indulgences, vniustly officious, to dimi-
nish this grace? Againe, if it be a fauour
or a grace that god granteth to the cre-
ature to satisfie for himselfe, the dam-
ned shall be his favorites, whom he will
make to pay to the full. Doe we nowe
dispute with men? You seraphicall do-
ctors, your much knowledge maketh
you madde. *S. Iohn Baptist* said that of
stones god could raise vp children vnto
Abraham: but these men wil bring the
children of *Abraham* to be stones, in-
sen-

The false-
hood of the
friar, p. 79.

sensible and brutish. Thus do these our Masters abuse our simplicity. To fill vp the whole measure of abuse, the Fryer to this purpose citeth a passage out of the 52. of *Esay*, saying. *I will praise thee O Lord for thou art displeased with me.* Let all the iniuries that they lay vpon me be true if throughout the whole chapter there be one word to that purpose: but with him such falshood is ordinary. Yea and were this place true, yet maketh it nothing against vs, who confesse that god is to be praised and lauded for his chastisements, wherewith he correcteth and amendeth vs. But what correspondēce hath this with Purgatory, where none can amend? And so let this be spoken in answer to all other like passages.

This is the question wherupon him selfe doth in some sort make me, an honorable amends. For in our conference having often said and stiffe and stoutly affirmed that Iesus Christ had not satisfied, but for so much as we were not a

ble to satisfie; for now he denieth it and so seemeth as if he would entreat Iesus Christ more favorably; wherein in sundry sorts he wrongeth himselfe: for first he sheweth to those that haue been his assistants and are not altogether forget full, that corrupt meaning is with him turned to a habitude; and even growne into a complexion. Then disavowing this principle he contradicteth the auctor of the fire of *Helie*, who maine- taineth it and himselfe also: for in an o- ther place he speaketh the same thing almost in the same termes. The fire of *Helie* page 69. saith thus: *Iesus Christ hath satisfied for all the faults and penitents, [save for our vices there is no more to do] why then after the offence remitted do we endure so much evil?* And this he speaketh from *Bellarmino*. *Si Christus satisfecit pro omni culpa, cur post remissionem culpam eximulā multo patimur?* The Frier also saith, That for that part for the which we can satisfie the divine Ju- stice, our Lord hath not otherwise sa- tisfied

This which he addeth is a slander for wee say not so. *Bellarmino de Purgat. lib. 1. cap. 10. pag. 78.*

tified but in applyed to vs his merites,
by the which our satisfactions doe sup-
ply that temporall paine: but he giveth
vs power to satisfie: and to giue a man
power to beare the deserued punish-
ment, and to make the satisfaction to
be of force, implyeth not to satisfie or
to be punished for him. But the Friers
memory faileth him: much more his
respect to the word of God, in that he
endeuoureth to frame vs new articles
of faith, yea which is more, even in that
that is of greatest importance, and as
it were the soule and principall part of
Religion, without any auctority of the
holy scriptures: saying that Iesus Christ
did not otherwise satisfie for temporal
punishment, that is Purgatory, but by
applying to vs his merites, whereby wee
do satisfie.

Thus much for the agreement of
Purgatory and mans satisfactions with
the merites of Iesus Christ: from which
argument before I depart I cannot for-
beare but must of necessity propounde

one

one

one excellent note that Cardinal Bellarmine setteth downe in his booke *De penitentia* where he labourerh to shewe that the sinnes committed before baptism are redeemed by the blood of Iesus Christ without our satisfactions: but the sinnes after baptism are redeemed by our owne satisfactions. He saith, that S. Iohn the Evangelist instructing a yong man, who after baptism had committed many Ryots, he exhorted him to fasting and to praier, as saith *Eusebius*. And herevpon the Cardinall setteth downe this note .. *Iohannes non ad precepit quod Lutherani solent, ut Christi sanguine peccata sua purgata esse certo crederet, sed preces & Ieiunia indixit:* that is, S. Iohn commanded him not that which the Lutherans doe use to command; that is, that hee should certainly beleue that his sinnes were purged by the blood of Iesus Christ: but he enioyned him to fasting and praier. In this regard then are wee called Lutherans and Heretickes. Thus also shall the Apostle himselfe be found

Bellarmin. de penitent. lib 4. cap. 10.

Euseb. Hist. Eccl. l. 3. c. 17.

a Lutheran and worthy the Inquisition,
 1. Ioh. 1. 7. because he saith, *The blood of Iesus Christ
 purgeth vs from all sinnes:* for he writ to
 the faithful and to the baptized, and to
 those whom hee calleth his children.
 These our Masters matters thus disco-
 vered, and themselues convict of pro-
 phaning the merits of Iesus Christ: to
 be revēged they vse this recrimination.

Pag. 91.

A slander,

The Frier saith that *we doe so assure the
 soules in this blood, that the only remem-
 brance of baptisme once received, is a re-
 medy against all sinne, without need of any
 other matter.* A slander forged in the
 shop of the father of Lyes: as is also
 the same which the fire of Helie char-
 geth vs withall: namely that *it is enough
 that Iesus Christ suffered, and so for our
 parts we need do nothing:* and herevpon
 they heape vp many passages & proofes
 for the necessity of pennance and good
 works: but all in vaine, considering wee
 beleue nothing of that they accuse vs
 of, but do affirme that the only way to
 life is to obey the commandements of

God

God : It is necessary that we heare his word, and obey him : that we repent vs of our sinnes and convert vnto God: That we subdue the flesh, and quench the heate of the concupiscence therof: that we suffer with Iesus Christ and for Iesus Christ, to the end we may be glorified with Iesus Christ. For albeit our paines and good workes bee no sufficient price to purchase salvation, yet are they necessary for the attaining thereto. In that we extoll the excellencie of the satisfaction of Iesus Christ, we doe it not to make vs negligent, in good workes: but to invite and stirre vs vp to loue god and to acknowledge his graces: god is not good to vs to, the end we should be wicked to him. His benefits are to vs as bonds. Iesus Christ is vnto vs not only matter to hope well, but also a rule to liue well. If he haue bought vs, it is to the end we should be his, and how his by seruing the diuell? The pascall Lambe must be all eaten, for Iesus Christ cannot bee divided: wee cannot
par-

Psal. 130.

participate in the fruit of his death if we be not made conformable to his resurrection by newnesse of life: neither can we enioy his promises vnlesse wee keepe his commandements. And therefore saith *David*, *There is forgiveness with thee that thou maist be feared.* There by shewing vs that the mercy of God towards vs must be by vs accompanied with his feare. According to this Franciscans doctrine *David* should haue said *There is no full forgiveness with thee that thou maist be feared.* He the that of gods mercy shall make an exemption from wel doing, or shal put of his amendmēt from day today, thinking that it is not yet time to become an honest man, will find himselfe deceived: for repentance is a giift of God which hee giueth not to scorers: And ordinarily such as seek to reserue to God the last part of their daies and as it were the lees and dreggs of their liues are surprisid by death before they attaine thereto: as being a matter iust and equall that they should haue

haue no portion in God , who did so
vnequally divide with him.

In the meane time to heare these
men dispute of the necessitie of good
workes, you would thinke them to bee
saints or pettie gods ; and our Church
to be a harbour to all wickednesse: and a
schoole of excesse : as if sinne were a
matter lawfull among vs. Indeed to
our great grieve we confesse that wee
haue but over many bad examples a-
mong vs. We could earnestly wish that
as the high Priest disrobed himselfe at
the entring into the holy place; so that
every of vs could put of his olde sinnes
and rellicks of wickednesse at the entry
into the Church of God: but the per-
uersitie of this age together with the
contagion and haunt that wee hold
with such as be yet out of the Church
doe corrupt the manners of many : yet
dare I say thus much , that among vs
you shall find more examples of chari-
tie, of sobrietie, and of diligent reading
the word of God then among our ad-
versa.

adversaries : that the pillars of the Church of Rome are more polluted then the pavement of ours : that our spendthrifts are more tollerable then the sobrietie of those that reprove vs: that our vices are evē vertues in regard of the riotous excesse of the Roman Prelats. The murderers of Kings were not of our flocke. Vices and sinnes against nature have no place among vs. Trading and Pride haue in the Court of Rome put of the habit of vices and are now accompted for honest carriage, activitie and ordinary occupation ietting vp and downe in the cloake of of discretion and wisdom. Hereof read the complaints of Petrarch in his Epistles and sonnets. The Epigrams of Zanazarus: the complaints of St. Bernard, who tearmeth the traine of the Court of Rome, the traine of the whore of Babylon and of Antichrist. And after all this must these people with a Romish Catholike zeale, come and preach to vs the necessitie of good workes

Bern. ser. 33
super Cant.
Ministri
Christi sunt
& seruiunt
Antichristo.
Inde is que
videt quoti-
die Mere-
tricius nitor
& intestina
& insanab.
est plaga Ec-
clesie.

workes and complaine that wee open
the gate to all vice, *Felicia secula quae vos
moribus opponunt, habeas iam Roma pu-
lorem.*

But what if we shall proue that the
doctrin of the Church of Rome is a
doctrin of Licentiousnesse, and open-
th vnto men a large gate to escape at.
How much people feeling the approach
of the Iubile do embolden themselues vn-
der the assurance of plenary pardon?
What a gate of licentiousnes do they open
to the rich, who assure themselues that by
giving to the Church after their deaths
they may haue masses enough song for
them and so abridge the paines of Pur-
gatory? And doth not the custome of
buying other mens praiers make a man
negligent in praying for himselfe? Yea
and which is more, by enioining the sin-
ner for his penance to fast and pray do
they not make that a punishmēt which
ought to be a consolation? Also when
they make but seaven mortal sinnes, cal-
ling the rest venial and easie sins, such

Rom. 12.

as may be blotted out with an *Aue* or that
 a little holy water, do they not enter life; r
 taine the sinner in wickednes: and so is bo
 cushions vnder his elbowes to lul him that
 the faster a sleepe in his vice? Or terrify with, l
 ing the consciences with the feare of not f
 Purgatory do they not therby corrupt and i
 piety vnder the colour of establisshing grace
 it? Making it not a filiall and voluntary God
 obedience, but a servile feare? Led on by spir
 not for the loue of God but for feare of ched
 punishment: not for hate to the sin, but men
 for terror of the torment. The Apostol subve
 exhorteth vs by the mercies of God to gator
 consecrate and offer our selues to God, dea
 yet not for feare of his iustice. Propos of G
 to the sinner the loue and excellencie 15
 of the son of God; shewing him that with i
 was our sin that crucified him: that our ing
 offences are the very nailes that pierced a f
 ced him; what is there of greater force Whe
 to plant in his hart both a loue of Iesu of co
 Christ, and a hatred of sin, which was leas
 the cause of the torments of the son of 16
 God? Especially when he shal consideriola
 that

that by this death himselfe shal obtaine
life, that from a bondman of Satan, he
is bought to bee the sonne of God: also
that in beleeving in him he shal not pe-
rish, but haue life everlasting. Shal hee
not feele himselfe moved to loue God
and in acknowledgement of so great a
grace to consecrate himselfe to
God, and after the rule of his worde to
aspire to the reward that God hath pit-
ched him at the end of his course? these
men therefore by their trafficke doe but
subvert religion, and in the fire of Pur-
gatory, in lieu of true piety, forge an
idea and fantastical forme of the feare
of God.

15 The same fire blasteth and aba-
teth the mercy of god, as not pardo-
ning vs at the full; sith our selues must
in a fire beare part of the punishment.
Wherefore shall we limit the mercies
of god in matters wherein hee will bee
pleased and glorified by doing vs good?

16 The iustice of God is likewise
violated therein, in that they make it to

exact two payments for one debt. The first which it receaved of Iesus Christ and was sufficient for all the punishments due to our sinnes: what interest therefore haue these people, that they are so willing to enter into this fire at the charge of the glory of God, who could be content freely to pardon through Iesus Christ?

17 Againe, every payment and satisfaction that is acceptable to God must be voluntary, and not forced: otherwise he accepteth it not: But the paine of Purgatory [say our people] vnto those, that haue not sufficient satisfaction in this life, inevitable: and whether they will or no, they must of necessity passe that way. Then is it not a payment acceptable with God. And also these men say that the poore soules patiently beare those paines, yet we hardly beleue but that they had rather presently be in Paradise, then abide a thousand or two thousand years broiling in a fire.

18 Hereof ariseth another reason, namely that those soules do not satisfie God: but that god rather satisfieth him selfe in punishing them against their wills.

19 By the same doctrine also the consciences are in perpetuall torment through the apprehension of this fire: for what would not we giue to avoid a fire of an houre long? how much more if it should last a moneth? Yet what were this in regard of many hundreds and thousands of yeares: and that in a fire as hot as the fire of of hell, saith our frier? where is that peace promised by Iesus Christ? or how in our death shall we haue these effects of the spirit of God dwelling in the hearts of the faithfull, namely ioy and peace as saith *Saint Paul. Galat. 5. 22.* Ioh. 14. 27.

My aduersaries doe contradict themselves in their answers, which indeed are no answers but recriminations. The frier saith that we doe preach liberty of conscience, without apprehension of

the iudgements of God, which is false and slanderous. Wee preach neither libertie nor licentiousnesse, but peace of conscience to such as repent & beleue in Iesus Christ: but to the impenitent we denounce the iudgements of God. Thus this frier accuseth vs of flattering and lulling mens consciences asleepe: But the fire of *Helie* contrariwise accuseth vs of holding them in torment, because we account all finnes, both mortall and veniall, equall. Whereto I answer that albeit wee should hold those which they tearme veniall equall with the mortall, yet in as much as we teach, that both mortall and veniall are forgiven by Iesus Christ, wee doe no whit astonish the consciences. But in truth it is a slander of our adversaries. Wee acknowledge the inequality of finnes. In some, God is more offended & grieved then in other some: yea even among the finnes that they call mortall, some are more hainous then other some. To overskip a leafe or two at mattins,

A slander

or

or vnder color of shrift to talke of loue
are smaller sins the to slay his own king.
Sacrilege is more hainous then simple
theft: Incest then whoredome: only we
smile at their folly in distinguishing sins
into veniall and mortall, because this
word veniall signifieth pardonable, and
we knowe that the sinnes which they
cal mortall, as murder and whoredome
doe growe pardonable in such as doe
convert and truly repent, as in *David*
who was defiled in both these sinnes.
But in the impenitent these sinnes are
indeed mortall and punished with eter-
nall death. And so through Impenite-
cy that sinne which is veniall and par-
donable in one, is mortall in another.
The parts therefore of this distinction
doe iustle and encroch each vpon o-
ther: besides I will say thus much more,
that it is rashnesse in our aduersaries to
define that there bee but seuen mortall
sinnes: & that all other sinnes be pardo-
nable: for it is the office of the iudge,
not of the offender to determine what

paine each sinne deserueth, for in the sight of God we be all guiltie.

20 Purgatory likewise bringeth with it many inconveniences: for in that it teacheth that the fasts, offerings, and almes deeds of the living doe serue to bring soules out of Purgatory, the same maketh many to bee more negligent, & to relie vpon their friends that suruiue. Daily examples we haue many of people that buy Masses, & hire men to pray for their soules, whiles in the meane time they take license to practise all excesse, dissolution and rapine.

Pag. 76.
The auctor
of the fire
of Helie de
nieth that
Iesus Christ
hath fully
satisfied.

All Doctor *Du Valles* answer stil resteth in recriminations. He saith that we are they that make men carelesse, in that we teach that *Iesus Christ hath fully satisfied, and that on our behalfe there is nothing to satisfy.* Hereto I haue before fully answered and at large. Yea I doe protest that we hold no such beliefe. Hee farther saith that the prayers made for such as are in Purgatory make not men more carelesse, then the same which in

this

this world one maketh for another: whereto we say that it is true, that the prayers of the living, one for another make the sinner to be more negligent, when these prayers are taken for payments, redemptions, and satisfactions. Herevpon the Auctor of the fire of *Helie* to shaddow his purposes, in lieu of speaking of fasts & offerings, speaketh only of prayers, which peradventure he would haue beene ashamed to reckon among the redemptions and payments for other mens offences & sins.

21 By this gate also came in the trafficke, and the exchange was opened in the Church. The rich do build obits and anniversaries for their soules: for them are the privat Masses song: the poore must be content with the generall praiers, wherein the rich also haue their shares. Al the Churches shal ring with peales, praiers and diriges after the decease of a man that hath been extraordinary liberall, and bountifull to the Clergie: but for one that hath giue
no-

nothing ye shal never heare so much as one Masse : neither will the orders of begging Friers presse to a poore mans house. By these means haue the church of Rome heaped together so much goods that one only hospital (entituled of the Spirit in Rome) may in rents dispende foure thousande crownes a day. His holynes keies are of gold: a mettall that openeth both heavē & Purgatory: for this good prelate and his factors & followers are better studied in the golden number, then in the dominicall letter, which is the holy scripture. Should a poore beggerly soule participate in those graces which his holinesse hath reserved for the greatest Lords? It were a goodly sight to see some porter or pointmaker or some such base fellow sollicite in the Court of Rome for to purchase buls of delivery of the soule of some poore kinsman of his out of Purgatory, and indeed the booke of rates in the Popes chancery hath sundry clauses of this nature : *Sed hoc tātum*

pro

pro qualificatis, & ista gratia non conceduntur pauperibus. By this reckoning Jesus Christ was deceived when he said *Blessed are the poore* considering that the rich haue such goodly priuiledges & by the do so soon enter into Paradice. This traficke also doth appeare in this, that the Church of Rōedoth hold that children dying soone after Baptisme do go straight into Paradice, which notwithstanding, the Priests do not forbear to take money for their Masses for such children: also in that the Cleargie pay least for the souls of their friends, there by acknowleging the slightnes of their marchandize. The Doctor *Du Vall* confesseth there is abuse: so daintyly doth he speake of so horrible and publike abomination. The Frier knowing that this traficke, the more it is stirred the more it stincketh, saith nothing at all of it.

23 The same errour maketh God more favourable to those that shal liue in the day of Iudgment then to others, for

Printed at
Paris by
Toussain
Denis in
S. James
street at
at the sign
of the
Crosse.
1520. with
priuiledge
of the
court.

Page 76.

for they shall not come in Purgatorie at all : to the Carmelite Friers then to the Franciscans : for they pretend a privilege to abide there but vnto the next saterday after their deathes : to those that haue meanes and friendes to procure them Masses , then to others. For why should a poore man giue sixe pence to be named in the memento of the Masse , if hee did not hope of some good that he should haue lost if he had not beene therein named? Yet had hee not bin named if he had given nothing: for with thē *No peny no paternoster*. Let vs also cōsider that by this doctrin such as die immediately after they haue ended their Iubile go straight to Paradice and are exempt from Purgatory : but that man, peradventure not so vitious, neither oppressed with so many sinnes, yet dieth before the yeare of Iubile, goeth into Purgatory and is deprived of so great a benefite: likewise that he that is wel horsed and dwelleth not far from the place where these pardons are to be

he had, doth much more easily obtaine pardon for his sinnes then he who dwelling three hundred leagues of, hath never a horse. The same abuse also tyeth the mercy of God to one certain place, as that al sinnes are remitted at the Frāciscans, but not at the Carmelites, or Iacobins. Yea so far doth some pardon stretch that hee that in the Covent of the Franciscans shall say the praier in the bull ordained, obtaineth plenary pardon for al his sinnes: but though he say ten times more praier in an other couvent, yea and that with much greater devotiō, yet shal he (al this notwithstanding) obtaine thereby no remission of sinnes. For like a foole he went to seeke remission of his sinnes in places that the Pope had not appointed.

Herevpon the auctor of the fire of Helie taketh vs at the first rebound and saith, *You say not well, for mercy hath regard to the offence and eternall punishment, but iustice hath regard only to the temporall.* Well spoken of this doctor. What? hath

hath not Gods iustice regard likewise to eternall paine? And doth he not also shew his mercy in remitting the temporall? The same doctour doth also wonder that in all these things I can finde any inconveniencie. And willeth vs here vpon in profound silence to adore the impenetrable Iudgements of the Lord. But I doe more marvaile that with me he doth not mar vaile that at our hāds he should require adoration with silence: where hee should rather come with lamentation and sorrow, yea even with execration. What? shall God entreat the wicked with more gentlenes? And shall my horse or my mony exēpt me out of a burning fire of many hundred yeares continuance? Shall God shew favour to a soule, not after the stedfast faith or burning charitie thereof, but according to the time when it shall depart, whether in the yeare 1599 or in the yeare 1601? And yet we must with silēce adore that which crieth for vengeance before God, and which re-
stifi.

stifieth how farre covetise hath en-
ched vpon religion? Shall Romish pol-
lutions be given vs for rellickes? blas-
phemies for oracles, and the same com-
pared with the misteries of God electi-
on and healthsome vocation? Indeed if
of two wicked ones God will pardon
the worst, no man can accuse him, yet
surely he will not pardon any such be-
fore he giue him repentance and grace
to become an honest man: But to say
that of two elect and children of God
he will in a tedious and hot horrible fire
roast him that hath beene the most ver-
tuous, and bring the worst strait into
Paradice because hee had money or a
horse to carry him to the *Iubile*, or for
that he died soone after the *Iubile*, it is
as much as to spit God in the face, & to
paint out prophane toies in his temple
for God will iudge every man accor-
ding to his workes: not according to
his wealth, his horse, or his aboade.

Now, as one absurditie once set
downe, a thousand will ensue: so the
whole

Pag. 76.

Mat. 6. 6.

whole discourse of the doctor vpon this place is even a web of blasphemies. For soone after he saith, *The mercy of God is in al places to be found, but not alike: for in the Temple God giueth better eare to our prayers then elsewhere.* Is it for that God is neerer to the Temple: or because in those places God hath his hearing better? How then doth Iesus Christ counsell vs to enter into our closets to pray, if God doth better heare our prayers in a Temple then in a closet? Yet put the case it were so, still the inconvenience that we haue propounded doth remain. For why should God pardon sinnes in one Temple rather then in another? When throughout the world there was but one Temple where the true God was served, it was no marvail that the faithfull were bound to goe to it: but in the Gospell where doe wee finde that ever God subiected vs to goe to seeke remission of sinnes in a Temple farre of, and to leaue those Churches that bee at hand? Who seeth not that
this

this is done for gaine? because the sum
dispersed in many places, and passing
through many hands, would insensibly
vanish and weare away, and so could
not serue those purposes which the
Pope and his Prelats had before set
downe. In all the premises it appeareth
that the Doctor doth but mocke, and
beleeueth nothing of all that hee hath
said: neither is this the first tract wherein
he discovereth himselfe: for whereas
Beda, Dionise the Charterhouse Monk,
Bellarmino and with them *Cayer* & the
fire of *Helie* do place a floured & sweet
field at the end of Purgatory. I asked
him how these flowers grewe vnder
earth without sun or raine, this venera-
ble Doctor answered that in me it was
meere doltishnesse to aske such a que-
stion: for, saith he, these flowers are not
really vnder the earth, but the Lord by
an Analogie instructeth vs of things in
the other world. Let vs beare with his
rusticall Philosophy: this licence to
call Purgatory the other world; which

Pag. 60.

M

never

neverthelesse hee placeth vnder earth,
 sometime in Bathes: Sometime in Ri-
 vers: sometime in Ice, & sometime vn-
 der the leaues of trees. But who can en-
 dure that the dreames of a few Monks
 should bee teamed the word of God?
 Either that when they tell vs these fa-
 bles it is God that instructeth vs? All
 this the frier passeth over without any
 answer, but meereley excuseth himselfe,
 saying, that he will speak more thereof
 the next Lent in his lenten sermons.
 The like answer hee might haue made
 to the whole booke, & never troubled
 the Iesuits of *Tournon* for their helpe.

23. Finally, admit Purgatory should
 breed none of these mischiefs, yet sure-
 ly it cannot bring any good: for what
 benefit can grow of being tormented
 in the fire? To say, it purgeth our sinnes
 that matter is already answered, & con-
 victed not only of impietie but of con-
 tradiction and impossibilitie: for them-
 selues doe also say: that the sinnes bee
 not purged, but the paines: And *S. Iohn*

tellecth

telleth vs that the blood of Iesus Christ
doth purge vs from all sinne. And the pu-
nishment or torment for a sinne is no
purgation from that sinne: nether were
the whip or gibbet ever tearmed a pur-
gation.

24 To the same purpose. It see-
meth that all punishment is either for *Aul. Gel. lib.*
satisfaction and his revenge that puni- *6. cap. 14.*
sheth or causeth to bee punished: or *Clem. Alex.*
else for the correction and punish- *and. lib. 4.*
ment of him that is punished: either *Stromatus*
else for an example to others: But *versus finem*
the fire of Purgatory yeldeth no satis-
faction or revenge to God: conside-
ring that hee hath already taken sa-
tisfaction and revenge for our sinnes
in the death of his sonne Iesus Christ:
neither for the amendment or correcti-
on of the soules that are in this fire, for
they are already iust and without sinne:
neither for any example to the living:
for no man seeth any thing: neither to
make vs the more honest, by holding vs
in feare: for God desireth not to be ser-

ved for feare of punishment, but in loue and voluntary obedience: besides if it were a matter that stood vpon feare, hell were sufficient to terrifie vs.

Pag 80.
Pag. 109.

The fire of *Helie* & the frier impute to mee that I should say that I beleue not Purgatory because I see nothing: but where said I so? but I say I beleue none, because I so find it in the word of God: and therefore the Monkes amplifications to this purpose are cold and grounded vpon a slander. *Bellarmino* & with him my aduersaries doe imagine that they haue found a commoditie in Purgatory: for [say they] It is profitable to the glory of God that the secondary causes should worke: that is to say, that our soules should contribute somewhat towards the purchasing of salvation: God then belike honoureth his creatures in making them to be tormented: sith that to bee tormented is the way to contribute towardes the purchase of salvation. They then that doe longest abide in torments do contribute most

most: and God sheweth more favor to them then to those whom hee tormenteth lesse, or whom by the Popes Indulgences hee fetcheth soonest out of the fire. As for this principle, it is a point in natural Philosophy, but not alwaies true in Divinity; wherein it were better to receiue supernaturall graces from God then to put forth our forces and so to worke naturally. Howbeit let vs accept of this principle, least our people shoulde overlabour them selues to defend it: for as wel it maketh against Purgatory: It were better [say they] that the soules should do: but in Purgatorie they suffer: they are miserably roasted certaine hundreds of yeares: Admit that to roast were to do, yet were it better to doe in heaven and so to haue the action of Angels: As for the Contribution that we shal bring to the attaining of saluation, the holy scripture prescribeth vs other meanes to attaine thereto. It willeth vs to beleue in Iesus Christ: to carry his Crosse: leaving

al worldly cogitations, to tend to the aime of supernat ural vocation, and to make perfect our salvation with trembling and with feare. Thus is there a meanes to labour for our salvation, yet such as our labour shal not be accounted a payment or satisfaction, neither our soules be roasted in a fire.

Now albeit I haue spokē and inculcated these things the more expressly to cut of sclanders, and that I haue said & do yet say that the faithful ought to contribute and to bring whatsoever their care & labor toward the work of their salvation, yet is bad dealing so turned into nature with our frier minor that he dare sclander & impute to me a contrary speech to that which indeede I spake. *That for our parts we ought to contribute nothing, and that the holy scripture teacheth vs to go to Iesus Christ, &c.* And withall he exclaimeth saying, *why do you thus abuse the people?* A prodigious shamelesnes. Thus is the cause of Iesus Christ handled as some oration over a box of triacle

Slander.

triakle, or a game at gobelets.

The auētor of the fire of *Helie* doth likewise wrest my words: He maketh as he were abashed [saith he] because wee saie that the soules in Purgatory doe satisfie by their paines: because they doe not, but only they suffer. But I never spake it.

25 Vpon this fire already quenched, we poore, as a surplussage, this aspersion taken out of a booke indeed Apocripthal, yet such a one as our aduersaries do hold for Canonical. Thus speaketh the booke of Wisdome cap. 3. v. 1. of the soules of the faithful, *The soules of the righteous are in the hands of God, & no torment shall touch them: then shall they not go into Purgatory.* He addeth, *At their departure they enter into peace: then not into a fire.*

Apocripthal
book
of the
dead

which is not by paying or redemption
and

Cap. 4

CAP. 4.

Against mans satisfactions
in generall.

Purgatory thus razed, which is the forest and most scorching satisfaction, let vs go forward and search it even to the roote, reversing in generall all the satisfactory paines that our adversaries do impose vpon the sinner. And now that we are come to the word *satisfic* you are to understand that there are two sorts of satisfying: the one for debt, the other for offence. Debt wee satisfy by paying: offence by confessing the fault and craving pardon: this in true speech is to make satisfactiō. Now in this questiō we deale with the means how to satisfie God for our offences: which is, not by paying or redemption, but

Expositiō
of the word
Satisfic.

but by humbling of our selues, with amendment and asking forgiuenesse. As therefore we doe admit this kind of satisfaction, which signifieth the confessing of our faults and humiliation before God, so on the other side we reject such satisfactions as are holden for redemptions and payments to Gods iustice.

Pag 80.

The Monke beareth himselfe after his ordinary manner in a ridiculous insolent ignorance. These be his wordes. In this place I conuince the reader without passion to consider the grosseesse of the minister: for hauing brought him into such tearmes that he could not vsay himselfe, he hath thought him of the most notable error will in the world: namely, that where the ancients doe vse this word Satisfie, they vse it in the signification to haue faulted, as who would say *Non sum factum*: yea hee hath presumed to set this downe in writing, those last words he addeth that himself might giue vent to the slander: for Throughout my writing is there any mention

mention that *Satisfie* should signifie to haue done amisse? But I say that to *Satisfie* signifieth to confesse to haue don amisse and to aske forgiueneffe. Now let vs see whether his coniurations without holy water be not frivolous, and how hee discovereth my grossenesse, what *Calepine* saith he, did ever deliuer such an interpretation? Hee vnderhand confesseth that he is well scene in *Calepine*: but we need no *Calepine* in words that little boies are skilfull enough in, *Suetonius* in *Iulius Caesar*, cap. 73. *Valerij Catullum*, a quo sibi vesiculis de *Mamurra* perpetua stigmata imposita non dissimulauerat, satisfaciētem eadem die admisit cenā. And in *Tiberius*, cap. 27. *Consularem satisfaciētem sibi, ac per genua orare cōnantem*, ita suffugit ut caderet supinus. And in *Claudius*, cap. 38. *Ostensis sibi grauius correptis, eūq. cum inuidia, ut in ordinem se coactum scriberet, repente tantū non satisfaciētis modo veniam dedit.* and read *Torrentius* vpon the first passage, where he saith. *Solebant qui verbis al-*
quem

quem leſerant, iurare nolle ſe ea dicta eſſe, atq; ita ſatisfacere. This is the ſenſe of the worde in *Martial. lib. 12. Epigram. 79.* In *Plautus Amphitruo* *Ale-*
mena iniuriſed by her huſband, ſaith
 thus, *Aut ſatisfaciat mihi atq; adiuret in-*
ſuper ſe nolle eſſe dicta qua in me inſontem
protulit. *Tertullian* in his booke de *pæni-*
ſentia ſaith, *Satisfactio confeſſione diſpo-*
nitur. And that which hee calleth *ſatis-*
faction in the ſame booke he calleth *Ex-*
omologeſis; Gehennam exomologeſis extin-
guſt. But peradventure our Monke wil
 thinke theſe latin auctors to bee rai-
 ned with hereſie, or to be incompetent
 iudges & of ſmal ſkil in his latin tōgue
 which now we muſt learne out of *Scot,*
Holcot, Britot, or the rule of *S. Frances*
 where it is elegantly ſaid, *Fratres poſſunt*
veſtimenta reſpeciare de faccis & alijs pe-
cūis cum benedictione Dei. It is now the-
 fore meere ſimplicity in our younger
 ſchollers to offer to ſpeake latin in the
 preſence of the *Franciſcans*: for that
 which is ſaid in the *16th* chapter of the
 ſame

Nū in te ſcri
 pſi *Biſthinice*
credere non
vin: & iurare
iube. Malo ſa
tiſfacere.

Confeſſion

same rule *That friers unlearned, must not care to learne*: is spokē for that time when ignorance was meritory. But because these witnesses be but of smal authority, let vs here *Bellarmino* in his fourth booke *De pœnitentia cap. 16. vpo* these words of *S. Ambrose*: *lacrimas*

*Ambros. No-
mine satisfac-
tionis excu-
sationem siue
defensionem
apertissime
designavit.*

Petri lego, satisfactionem non lego, saith that *S. Ambrose* by this word *satisfaction* meaneth *excuse* or *defence*: no paymēt or redemption then, as our frier woulde haue it, who to mainetaine his speech produceth such passages of the Scripture as make against him, wherein to *satisfie* signifieth not to pay or redeem. He saith, that *Pilat* meaning to *satisfie* the *Jewes* deliured *Barrabas* & *S. Paul* defending himselfe before his Iudge *Felix* saith that he will *satisfie* for himselfe, in Greeke it is ἀπολογουμαι *I defend myselfe*. Yet in al this haue we no speech of paymēt or redemption. What is now become of our Coniurations, and the demonstrations of my grossenesse? Learn brother Minor and thanke me.

Now

Now let vs wrastle with these humane satisfactions taken for redemptions & payments to the Iustice of God for the payments due to our sins: here-to serveth al that hath becne spoken against the satisfaction of Purgatory & for the sufficiency of the only satisfaction of Iesus Christ: now let vs there-to adioine the reasons.

2 By the holy scripture we learne that Salvation is a gift, yea a free gift: we do not then buy it, neither doe wee pay any price for it in part or in whole.

Rom. 6. 23.
Luk. 12. 32.
Ephel 2. 8.
Pag. 102.

Du Val answereth not: The frier saith that the two first passages are false, and that there is not such a worde, let vs therefore looke vpon the passages at large. In the 6. to the *Rom. v. 23. S. Paule* saith, *the gift of God is eternal life through Iesus Christ.* In the 12. of *S. Luke, v. 32. Ie* sus Christ saith. *Feare not litle flock for it is your fathers pleasure to giue you the kingdome.* Am I a falsifier, or hee a slanderer? You see it is: his hope was that the reader woulde never haue searched out

out the places : for their prohibition that none shall read the holy scripture emboldeneth him in this liberty : yet doth it not serue his turne : for having so falsely accused me of falshood in the next line himselfe committeth a notable falshood, corrupting this excellent passage of *S. Paul to the Ephes. cap. 2. For by grace are yee saved through faith, and that not of your selues, It is the gift of God.* Then *NOT BY WORKES*, least any man should boast him selfe : But this Frier to breake the force of this passage, and to entagle it, maketh the Apostle to speak thus. *The salvation wrought by our Lord, proceeded of the only grace of God, & of his mercy and loue.* He perverteth the sense and taketh away the words of most importance, *that it is not by workes that we are saved, but by the gift of God.* Where is truth and plaine dealing become? Where is conscience? O God how long shal thy advesaries tread thy holy word vnder foot?

3. Against this so wholesome do-

Strine, which appeaseth our consciences
and giueth to God the glory of our re-
demption our aduersaries doe obiekt
the Counsell that Daniell gaue to Na-
buchadnezzar. *Redeeme thy sinnes by alms.*

1. But this redemption was not toward
God, but toward men whome hee had
robbed, and was therefore to recom-
pence them by liberalitie. 2. Againe
here the question concerneth satisfac-
tory paines, in which ranck Almes hath
no place, albeit it is a worke comman-
ded to all, and an exercise pleasing to
the faithfull. Never will any man exer-
cise charitie as he ought, so long as hee
thinke it a punishment or satisfactorie
paine. Is that helpe where one mem-
ber helpeth another, as the hand doth
the foot, a paine? *We all are members
of one selfe bodie* saith Saint Paul.

3. Which is more, our aduersaries
will haue our satisfactions to serue
to redeeme from the iustice of God
not the sinnes, but the punishment
for the sinnes. Now here it is, *Redeeme
thy*

thy finnes. Here therefore haue we need
of a glosse after the Romish manner,
that sinne here signifieth the punishment
of sinne as who should call Theft the
whip. Murder, the gallows. For euerie
absurdity is good with these men, pro-
vided that yee beleue a Purgatory. 4.
The principall point is this, that this
king *Nabuchadnezar* beeing a heathen
needed no satisfactions, which they
say, serue but to redeem tēporal paines,
and that after baptisme, or after Circu-
cision. but this king was never circum-
cised, & being out of the Church, nee-
ded not these meanes to auide eternal
paine. The frier produceth yet other
passages, as in the *Proverbs*, cap. 5. v. 24.
Almes purgeth sinne: but this place is
falle & the wholverse left out of the
brew: yea even the Romane translatiō
it hath no speech of Almes. 2. To what
purpose speake we of purgation where
the question is of redemption. 3. Final-
ly we confesse that amendment of life
purgeth sinne, so farre forth as by this
meanes

meanes the sinner becommeth cleane,
as cleanlyes purgeth the body, succeeding
after foulness, as they say in the
schooles *non efficienter*, but *formaliter*.
But where the question concerneth
such a purging of sinnes as by vertue
thereof we shall appeare cleane and in-
nocent in the day of iudgement there
the holy Scripture saith that *The blood* ^{1. Ioh. 1. 7.}
of Iesus Christ purgeth vs from all our sins.
Hee also citeth the 16. of the Proverbs.
Almes redeemeth iniquitie: whereto I
haue already answered vpon the place
of Daniel: besides the passage is falsely
set downe, for according to the He-
brew it is thus, *There shal bee propitiation* ^{prov. 16. 6.}
for iniquitie by gratuitie and truth. Yea
even in the Romane translation there is
no speech of almes. That which hee ad-
deth out of the 12. of Toby, *That almes*
maketh vs to finde eternall life, is not in
the greeke originals: neither is it to the
purpose: for we do confesse that almes
and all other good workes are the way
to salvation, and consequently to make

vs finde salvation: but here our question concerneth the price of our redemption from the paine due to our sinnes which also may bee an answer to that which he hath alleaged out of the 4 of Tobie: *almes deliuereth from death, and suffereth vs not to come into darkenesse.* For so it is in the greeke. Surely no man doth deny but that good works be the way to salvation, and in applying our selues to them, we withdraw our selues from perdition. Let vs goe on, and sith the old serpēt, though cut asunder kinteth himselfe againe, let vs not cease mangling of him with the word of god and sword of the Gospel.

4 God commanding vs to pray that he would forgiue our offences, as wee forgiue them that haue offended vs, doth thereby shewe that wee must looke for like forgiuenesse from him as we doe giue to our neighbours, that is, without revenging or exacting satisfaction paines.

5 But what, if I should proueto these

these advocats of mans satisfactions,
that man by satisfactory paines cannot
satisfie God for paines due to the least
sinne? For if slander of our neighbor
or calling of our brother fool, be in the
Church of Rome veniall sinnes, & yet
S. Paul. saith in the first to the *Corinthi-
ans* the 6. that backbiters shall not inhe-
rit the kingdome of God: & *Iesus Christ*
saith that hee that calleth his brother
fool, is punishable in hel fire, when shal
we haue satisfied for the paine due to
such a sinne, which many times eue the
best doe incurre? Or when shal we haue
endured paines satisfactory for hel fire,
or for a sinne that deserveth deprivati-
on from eternall life? To the ende also
that our adversaries should not make
cursing a mortall sinne by their glosses
and consequences, their owne decree
distinct. 25. maketh a long list of veniall
sinnes, among which cursing hath his
place saying: *Si cum omni facilitate vel
temeritate maledicimus, quoniam scriptū
est, nec Maledici possidebunt regnum Dei.*

By the iudgement therefore of their own Canōs cursing is of two natures: The one that it is veniall: the other, that it is excluded out of the kingdome of heauen, and consequently deserveth eternall death. Whereas our frier doth coniecture & granteth that the calling of a mans brother foole, draweth with it the sinne of wrath consummate, hee shall hold vs excused although we admit not his coniectures for rules: besides I will returne him to *Cayer*, who will haue *Gehenna* here to signifie Purgatory, not hel, as the Frier would haue it.

Caier. p. 20

Ioh. 8. 11.

6 Our Saviour Christ said to the woman taken in adultery, *Goe and sinne no more.* Dismissing her hee did not impose vpon her any satisfactory paines, no more then *S. Paul* when hee pardoned the incestuous man. That which particularly maketh against Purgatory is this: That if neither Iesus Christ, nor *S. Paul* imposed any satisfactory paines vpon the sinners, even when in appearance they might haue beene profitable

ble for amendment, howe much lesse
will God impose satisfactory paines vp
on his children in a burning fire, when
there is no farther place for amēdmēt?
Here doth our Monk come forth with
such an answer as hitteth himselfe and
his fellowes on the knuckles, saying.
The grieve may ly so heauie on the sinner,
that it may satisfie for the whole obligation
of the paine. For besides that hee doth
thus coniecture of the womā's cogita-
tion, he also evidently accuseth the Popes
and Priests of manifest iniustice & rash-
nesse, in that they impose satisfactory
paines vpon the sinner that protesteth
sorrow and repentance. For what know
they whether the sinner bee so oppres-
sed with sorrow as that heauinesse may
serue for satisfaction? Or what knowe
they whether she hath sufficiently satis-
fied, sith they wot not how grievous
her sorrow was?

77 Againe who hath giue the Pope
or his Priests auctority to impose cor-
poral or pecuniary punishments vpon
sinners

sinners? Let them shew vs any cōmandemēt from God or his Apostles. The Primitiue Church indeed reprov'd sin, by excluding men for a time from the communion of the faithful, and that after the example of *S. Paule*, who for a time cut of the incestuous person from the Church of Corinth: but after absolution to impose Corporal or pecuniary punishment: or to enioine men to pilgrimages or scourgings we find no example. The old Testament doth indeed furnish vs of some examples of such as haue fasted and wept for their sins, because weeping proceedeth from sorrow and fasting is a helpe to devotion and freedome of minde: but as I said, after forgiveness to impose punishments vpon the sinner whereby to redeeme the paines of Purgatory and so to satisfie the Iustice of God I finde no example.

8 And it seemeth that these our masters haue compounded with God, & that they are assured that god wil be

con-

content with any summe of mony, or any pilgrimage, and so wil bee appeased toward the sinner. But if this seem hard to be beleaved, how can mens consciences be at quiet? How shal they be assured that God wil be cōtent with such satisfactions imposed by the Priest? Whosoever vndertaketh to pay his debts must first inquire what he oweth, as also consider of the valew of coines that he giveth to his creditor: but the sinner knoweth not howe much temporal paine he oweth to God, neither the value of every of his satisfactions. How shal he then know when he hath sufficiently satisfied? What knoweth he how neere every fast bringeth him to Paradice? every pilgrimage: every scourging: and indeed we see how these consciences whom they haue captivated are in perpetual disquiet, and so haue recourse to the satisfactions of others: to buy Masses for after their decease, & to depart hence in marvellous feare & anguish. A iust punishment for choosing

for the foundation of their hope other props and stayes then the only satisfaction of Iesus Christ.

9 Againe in as much as some condemned to corporal pennances, can exchange them into pecuniary, how shall we be assured that God, in lieu of corporal punishments, will be cōtent with money. The Romane penitentiall *Penitent, Ro. Tit. 9. c. 29..* leth vs that *A rich man may redeme one fasting day for two shillings, but an extreame poore mā must giue at the least foure pence.* Thus may the poore man when he hath paid his money fast for more.

10 If in absolution they pretende to loosen the sinner, how doe they in loosing his bonds entangle him farther, and by pardoning him, condemne him to greater paines?

11 I would farther demand whether the satisfactions that they impose be good works or no. If they bee not good why do they enioine thē? If they bee good why doeth the Pope releate them, and by his Indulgences dispense with them? Can we without horrou

read that which *Bellarmino* hath writtē
in his booke *De pœnitentia*. That Indul-
gences do dispense with obedience to
this cōmandement in the third of *Mat-
thew*. *Bring forth fruits worthy repentance*:
for sith they will needes haue it so that
this saying, *Bring forth fruits worthy re-
pentance*, to signifie to chastise a mans
owne selfe, and the Pope doth dispense
with this chastisement, it plainly appea-
reth that the Pope dispenseth with
Gods Commandements.

*Bellar. de Pe
nit. l. 4. c. 13.
Indulg. faci-
unt ut pro iis
pœnis que no-
bis per Indul-
condonantur
non tenea-
mur præcep-
to illo de faci-
endis dignis
pœnitentie
fructibus.
Bellar. de pœ-
nit. l. 1. c. 4.*

12 And here I beseech you consi-
deratly to way howe farre superstition
hath encroached vpon the auctority of
the Gospel. Our enemies do make a ce-
remony and a sacrament of Penance,
which indeed is of it selfe a vertue. Be-
ing demaunded whether Penance were
a sacrament before the comming
of Christ, they say no: Even the pre-
lates, assembled in the Councell of
Trent doe acknowledge that the pen-
nāce which Iesus Christ before his pas-
sion and resurrection and *John* the Bap-
tist preached, was no sacramēt: for they
will

*Conf. Trid.
Sess. 4. c. 1.*

will haue it to be made a sacramēt since the resolution of Iesus Christ, and that without any other prooffe, then their owne authority: for they will be beleevēd vpon their owne words: But wee haue one passage in the Revelation, written since the ascention of Iesus Christ that expōdeth vnto vs the signification of *Agere pœnitentiam*, to doe penance, or to repent. In the second of the *Revelation* God complaining of the *Ephesians*, who were fallen from their first loue, commandeth them to Repent and to do their first works, therby shewing that Repentance consisteth in a mendment of life. At the least thus much we haue gathered of their owne confessions, that the penance or repentance practised in the Church of Rome is not the stone that Iesus Christ and S. *Iohn Baptist* did preach: for they indeed, when sinners came to them, imposed no satisfactory paines. Note likewise that the same which when Iesus Christ preached it, was a vertue is now become

come a Ceremony; and from a changing of the soule is come to be an Exercise of the body: and now set down for the redemption of our soules, as before we heard in *Bellarmino*, that men are Redeemers of themselves. Neither may we omit that this their sacrament of penance serveth but for the sins committed after Baptisme: whereof it followeth that if an old Pagan should convert to the faith he should be received without penance or repentance.

13 There is yet more. For as it were Ridiculous to sowe a piece of friese vpon a fatten garment, so is it a matter that can hardly agree to ioining our satisfactions, (our fasts, our scourgings, a haire cloath, a corde, a friers coule, a roasting of soules with the passion of the only son of God, to make vp the total of the redemption of our souls and of satisfaction vnto God.

14 In this matter our adversaries do still retire to their withered and olde beaten principle: that is, that God after
he

he hath pardoned the sin requireth satisfaction to his iustice by the punishment of the sinne. We haue already shewed that to forgive a sinne, and the to exact satisfactorie punishment for the same are things incompatible. That God never required any such satisfaction of the theefe, neither Iesus Christ of the woman taken in adultery: neither of *Paul* of the Incestuous person after he had forgiven him. That Iesus Christ hath satisfied for all the paines due to our sinnes. That the iustice of God accepteth of no payment but such as shal be most exact and to the prooffe of his righteousness. But there is no satisfaction sufficient to vndergoe that examen, but only the satisfaction of the son of God by *Jeremy* called *The eternall*, our righteousness. And therefore that our trauailes and afflictions are profitable to exercise, p^rone, amend, and humble vs; but not to redeeme vs; nor to satisfie to Gods Iustice, which is already fullie satisfied by Iesus Christ, and which requireth

quireth not two paymentes for one debt.

15 Yea which is more, them selues do acknowledge that in baptisme God ^{Bellar. de pe} forgiveth both the fault and the punish ^{nit. l. 4. c. 10.} ment and requireth not of the sinner any satisfactory paine: It is not therefore repugnant to the iustice of God to forgive without our satisfactions.

16 But in as much as this is one of the greatest abuses in popery *That God by Baptisme doth pardon both the fault & the punishment of sinnes committed before Baptisme:* yet that wee must satisfie and pay the Iustice of God for the sins committed after Baptisme, It is necessary we should a little crush out this impostume. 1. First who authorized them in ^{conc. Trid.} matter of remission of sins and redemp ^{sess. 24. c. 8.} tion to invent new articles of faith without warrant of the holy scriptures? If a heathen murderer or incestuous parson should hypocritically cause himselfe to be baptized, shall this baptisme blot out all his former sinnes, or shall his hy-
po-

*Tertul. de
panit. cap. 6.*

pocrisie prooue fruitfull before God.
Tertullian indeed in his booke *de Penitentia* saith that it cannot be: yet doth Spaine furnish vs of many examples thereof, where the *Mahometan Maran-nes* do cause themselves dissemblingly to be baptized. 2. Againe let vs represent to our selues a heathen man, a murderer, a sacrilegious person, &c. One who sinneth not of ignorance, or of feare, but of meere malice, and at the last in his old age repenteth, frameth himselfe to Christianity and receiveth baptism: which as our adversaries do say is of such vertue, that God doth simply and without satisfaction forgive him all his sins committed before his baptism: but for the sins that he shall afterward commit, albeit sinall and of infirmity yet god requireth that he beare the punishment as well here as in Purgatory. Doth it stande with the iustice of god simply and without satisfaction to pardon the greater sinnes committed of malice at one time: and at another

ther time to impose fiery torments for much lesser offences committed ignorantly or of infirmitie? Moreover, when by baptisme we haue put on Christ, as saith *S. Paule. Galat. 3. 27.* haue wee put him on only for that time, or for all the daies of our life? Or is the benefite of Christs death of lesse effect after baptisme then in baptisme? 4. Wherein I pray you consisteth the vertue of baptisme but in this, that thereby wee are made partakers in the merits of the death of Iesus Christ, being by baptisme buried with him in his death? Also if in the holy supper, and in the gospell apprehended by faith we be also partakers, why should we not feel the like effects? 5. I would aske againe what the reason is that sith in their Masses is applied (as they say) the benefit of Iesus Christ, why their Masse should bee of lesse efficacy then baptisme? or wherefore it cannot exempt a sinner from satisfactory punishment? Also for what cause, they so highly extolling the excellency of their Masse,

Masse, do in this point so clip her wings
and trusse her vp so short? Yea and why
they stand in neede of so many Masses
to fetch one soule out of Purgatory, co
sidering that if their Masses doe apply
to that soule the benefit of Iesus Christ
they cannot apply it otherwise then it
is, namely hauing an infinit power and
consequently able to deliuer that soule
at the first dash. but the mischiefe is that
if this should bee performed by one
Masse only, then should the profits of
the Clergie bee mightily diminished.
Now albeit all these things be as cleere
as the day, yet are we in small hope that
those men can take any relish in them
that are fed & maintained by the abate
ment of the benefit of the death of Ie
sus Christ. For the documents of gods
word can never pierce into the vnder
standing vntill the true zeale of god be
first entred into the heart. Avarice, I
dlenesse, and Incredulitie do harden the
minds, exasperate the stomacks, and as
rude, barbarous, & vngratefull porters
hinder

hinder the entry and from our mindes
 stop vp all the waies to the doctrine of
 the gospell. Now if there be any thing
 that vpholdeth the tyranny, that foste-
 reth the vices, or that nourisheth the
 idlenesse of the Clergie, it is this newe
 sacrament of pennance, which is as it
 were the *Palladium* of *Babylon*. First by
 their auricular confessiō (a member of
 this sacrament) they search into the se-
 crets of houses, and make themselves
 terrible to thole whoe after they haue
 revealed to them their filthines & faults
 cannot behold them without feare and
 shame. By this they purchase great li-
 berty with Princes & Princesses, whose
 most secret affaires they doe by shrift
 discover. By this such as make any pro-
 jects of Civill warres doe find the par-
 ticular affections of the people, and vn-
 derstand of whom and how many they
 may make account, having the Priests
 trustie to them and feede for that pur-
 pose. By this doe the Priests make way
 to their covetous desires for having by

The fruite
 of the Sa-
 crament of
 pennance.

shrift discovered such as beg of a good temper, they can soone knowe where to find but easie resistance. In this shrift they also sport themselves with strange questions, for they never aske the sinner whether hee loue God withall his heart: whether he preferreth the glory of God before worldly goods: whether he loueth his neighbour as himselfe: whether he trusteth in the promises of the Gospell and hath a stedfast faith in Christ: whether he bestoweth his time in the daily reading and meditating vpon Gods word, which are the first points of pietie: but he asketh him whether he doth obserue Lent: whether he had the company of his wife in the weeke before Easter called the great week: whether hee hath paid his duties to the Church: whether hee hath beene troubled with any fowle cogitations of licentious handlings, voluntary or not voluntary pollutions, &c. Looke vpon their mirrour of confessions: the comment of *Anthony Augustin* Bishop of

Aragon vpon the poenitentiall Canons
of the Roman Poenitential: and namely
Benedictus Summe of sinnes, which is
in every shop. Also the 19. book of *Bur-*
chard Bishop of *Wormes*, which entrea-
teth of confessions, and then call mee a
deceauer, a beast, the spirit of Satan, as
the Frier doth; if you finde not all kinde
of abominatiōs curiously set forth with
the vices against nature, the secrets of
religious houses, and the subtil sleights
of Nunnes exactly taught vnder the
shaddow of Réprehension. These mat-
ters will I leaue to such as are past shāo:
yet can I not forbear but must of ne-
cessitie touch some of the most tollera-
ble; that by them you may iudge of the
rest. The Roman Penitentiall deman-
deth of the sinner in his strife, *Ecclesi*
fornicationem cum equa, vel asina? If hee
haue so done, the pennance is to fast
with bread and water fortie daies. In
Burchard the Priest saith to the woman
Ecclesi quod quedam Mulieres facere so-
lent? Prosteruant se in faciem & discooper-

tis natibus habent ut super nudas nates
 conficiatur panis, & eo de coelo tradunt mi-
 ritis ad comedendum; hoc ideo faciunt ut
 plus in amorem earum exardeant: si feci-
 sti duos annos per legitimas ferias penite-
 as. Againe he asketh *Fecisti quod Mulie-
 res quedam facere solent?* Tollunt piscem
 vivum & eam ponunt in &c. Againe, *Feci-
 sti quod quedam Mulieres facere solent*
ut cum filio tuo parvulo fornicationem
faceres? Let the reader seeke the rest if
 he list, but by my counsell he shall never
 goe about it: for if it be lawfull to speak
 of that a man hath not seene, I thinke
 the discipline of *Tiberius* in his secrets
 of *Caprea*, the *Sibariticall* bookes and
Aretins tables for the which hee was
 surnamed *Il Divino Aretino*, are in re-
 gard of these, but modesty and simplici-
 ty. But this milchiefe is not so done: for
 after shrift they giue absolution and do
 pardon after the manner of Iudges that
 pronounce sentence of remission: whereas
 they ought to pronounce pardon, as
 herchaughts of the grace of God, pre-
 ching

ching to the penitent sinner that god is
 recōciled vnto him through the blood
 of Iesus Christ: and as ministers loosen
 the sinner: not as Iudges, but as prea-
 chers of the grace of god, which is pur-
 chased for them through the death of
 Iesus Christ: for it lieth not in mee to
 pardon offences committed against a-
 nother: but the party against whome
 they be committed is to pardon them:
 much lesse then can man that is vile &
 perverse, pardon sinnes committed a-
 gainst god, who is righteousnes it selfe.
 If a sinner doe earnestly and hartely re-
 pent, God will forgiue him although
 the Priest will not: but if he doe not re-
 pent, God will not forgiue him, albeic
 the Pope himselfe should. Now doe I
 leaue it to your consideration in what
 manner the Pope can giue pardons by
 his letters patents, sealed in forme of
 Decrees, cōsidering that himselfe know-
 eth not whether his pardons be accep-
 table with God and may stand the sin-
 ner in any stead: neither is hee sure that

the sinner haue true repentance, without the which there is no forgiuenesse, saith God in *Esay* cap. 43. for it is God only that can pardon sinne, as saith St.

Cyprian. ser.

de lapsis. Ne-

mo se fallat:

Nemo decipi-

at: solus Do-

minus mise-

revere potest.

Veniam pec-

caris solius po-

test ille largi-

ri qui pecca-

ta nostra per-

tavit &c.

nec remittere

Indulgentia

sua potest

quod in Do-

minum de-

licto gravio-

ri commissu

est.

Cyprian. Let no man deceaue himselfe, there is but one God only that can forgive sinne. And Tertullian in his booke of shamefastnesse, cap. 21. saith, who giueth sinne but God only?

This absolution thus giue, the priest imposeth vpon him satisfactory paines either corporall or pecuniary: herein lieth the tyranny: for by this meanes, albeit vnder other titles, they haue encroached a civil dominion over al people: yea even so far forth as to cutt off from some sorts of meates: to enioine them abstinence from the duties of marriage: to condemne them to pilgrimages; to girt a cord vpon their bare flesh: to giue some portion of mony to some Church, or religious house. The having thus imposed corporall paines, either vpon favour or vpon covetize, they convert the same into pecuniary:

or peradventure they wil licence them
to hire some other to perfourme their
penance, or to be scourged for them: as
at Rome in the passion weeke, which
they call the great weeke, you may see
whole troopes of hired persons, who
masked and disguised with their faces
hiddē do publikely mangle their backs
with scourgings, with a mercenary cru-
elty and ambitious penance. But wher-
fore is not all this performed in secret?
Why still vpon one day? Is sorrow and
repentance ordered after the course of
the sunne? Or is penitent affliction be-
come an ordinary ceremony? What
example in all antiquity of so cruell a
iest? And indeed they are people but
of meane calling. If there be any of ac-
cōpt vndoubtedly they be frenchmen;
for the Italians will never do it without
great pay: and as men better advised, do
mocke our simplicity. They may per-
adventure finde some lazy company
who can be cōtent that his back should
feed his belly like a porter, but in other

See Apulei⁹
in his eight
book of the
golden asse
where hee
painteth
the Priests
of Diana
the Syrien
scourging
chemelus
in the same
manner.

manner. *Rhenanus* a very learned man in his annotations vpon *Tertullian ad Martyres* saith that this māner of scourging is taken from the *Lacedemonians* who customably vsed such whippings.

Now as the Pope is the greatest, so doth he smite the greatest blowes: for by these meanes he hath encroached a dominion over Emperours, kings and Princes, whom either in person, or by their Embassadours he forceth to take the stripes and beatings in his own presence. Omitting all latter examples let vs speak of matters more ancient. Pope *Alexander* the third enioyned *Henry* the second king of England in person to go into Palestine, and withal to giue to his subiects leaue to make their appeales to Rome. Pope *Innocent* the fourth imposed vpon *Iohn* king of the same land a yearly satisfactiō of a thousand markes: and this tribute continued in force in England vntill the Reformation. Pope *Alexander* the thirde made the Emperour *Fredericke Barba-*

Baldus. l. 5.
De. 2. Mach.
l. 1. Hist. of
Florence.
Polid. Virg.
Mat. Paris.
10. Maior.
l. 4 c. 3.

roßa

roſa to humble himſelfe at his feet : yea
he ſet his foot vpon his throat : nay
more: They haue proceeded ſo far aſto
deprive kings and Emperours of their
eſtates : which is a grievous ſatisfactiō,
and never followed by any Indulgence.
The more we read, the more abhomi-
nation. And it falleth out with vs in
theſe matters as with ſuch as begin to
count the ſtars in the beginning of the
evening: but after by the multitude that
ſhoot forth are utterly confounded.
Alas ! how hath Satan wonne ſo much
from the Church of God? Had we ever
greater cauſe with the Prophet *Jeremie*
to wiſh that our eies were fountaines
to bewaile theſe wōds of the church?
ſo great abuſe? ſo heavy a yoke laid vp-
on mens conſciences? O eternall ſon of
God take in hand thine owne cauſe: de-
liver ſo many captived ſoules : and let
the light of thy goſpel ſhine among vs.
But leaſt we ſhould ſtray too far, let vs
returne to our principal matter, & bold-
ly enter the Biſhop of Romes quarters.

Wee

We purpose to lay open his marchandize & vsurpations in matter of Indulgences where by he draweth the soules out of Purgatory. And as these people haue at the confines of Purgatory placed a field all diaped with flowers, as a dependance or withdrawing chamber thereof so shall the chapter ensuing be a dependance of the question of Purgatory. For this fiery prison was purposely built, that the Pope might bee the Jaylor thereof: and from thence fetch forth the soules by the hookes of his buls & Indulgences, which be of more charge to the living then profit to the dead. Purgatory is the matter wherof, and Indulgences the cause for which we do dispute.

CAP. 5.

CAP. 5.

*Against Indulgences and the fetching
of soules out of Purgatory.*



HE Pope at the
petitiō of the kin-
dred and friends
of the deceased
[if they be of abi-
lity and calling]
doth many times
grant Indulgen-
ces wherewith to fetch the soule of the
deceased out of Purgatory: yea which
is more, he cōferreth such grace to cer-
taine aultrers that whosoever shall pro-
cure a stinted number of Masses to bee
said thereon, he shall fetch one soul out
of Purgatory: himselfe hath also some
times granted to such as beene crossed
to the holy lād, priviledge to fetch one
or more soules out of Purgatory at
their choice: A grace and favor which
is also conferred to the fraternity of the
Corde.

Car-

Bell. de Indul. l. 2. c. 17.
Biel. in. Can. Missæ lect.
57. tit. 1. 7.

Cardinall Caietan in the beginning of the booke of Indulgences acknowledgeth that in all antiquity there was nothing to be found concerning Indulgences. *Durand, Antoninus* and *Koffensis* do say that Indulgences were not knowne in the daies of *S. Ierome*, and *S. Augustin*, or during the first five hundred years: as *Bellarmino* also confesseth. *Gabriell Byel* vpon the Canon of the Masse saith as much: & making a question wherefore now a daies they should be so frequent; he answereth himselfe with the words of Iesus Christ: *It is not for you to knowe the times and seasons which the Lorde hath put in his owne power.* With this bridle he restraineth our curiosity. Besides my aduersaries who will vse the fathers in despite of their hearts, haue not yet produced the example of any one fetched out of Purgatory vnder the primitive Church: As for that which the fire of *Helie* telleth of *Silvester* and *Gregory* is false, and hath not the testimony of any ancient autor.

Now

Now to furnish so notable a liberality, the Pope hath laide a bottomelesse foundation, which he nameth *The treasury of the Church*: and it is composed of the superabundance of the merits & suffrings both of Iesus Christ and of his Saints. This he distributeth among the souls of the dead, to helpe them out of Purgatory, & it is manifestly laid down in the Extravagants of *Clement* the sixt which beginneth *Vnigenitus*. Wherein it is said that the merits of the mother of God and of all the elect do helpe the merit of Iesus Christ and serue to make vp the heape of this treasure.

Ad cuius thesauri cumulatam Beate Dei Genetrix & omnia electorum merita adminiculum prestare noscuntur.

To enter therefore into the examination of this new Gospell. 1. We aske who gaue the Pope power to fetch soules out of Purgatory? 2. Let them produce either commandement or example of any Indulgences given to the deade by the Apostles or by their first successours. 3. If it bee a new beneuolence, how commeth it that God is now become more liberall then

then heretofore? 4. If al the power that the Pope assumeth to himselfe were first promised in these words, *I will giue thee the keyes, &c.* when was it actually conferred? It was [say they] when Iesus Christ said to *Peter, Feed my Lambs.* Admit it was spoken to the Pope, and that *S. Peter* only had the charge of feeding our Lords Lambs: must wee therefore reckon the dead among these Lambes? Yea, will some say, because the Pope therevpon sheareth them: be it so: but is the pulling of the out of the fire, feeding? 5. Moreover in that the Pope armeth his power with the words of Iesus Christ, *what soever yee shall loose on earth shall be loosed in heaven?* Doth he not condemne him selfe, in that he goeth beyond his commission? for Christ saith *All that thou shalt loose on earth: hee saith not; All that thou shalt loose vnder earth.* It must be saide that for the avoiding of this obiection, Pope *Gregorie*, & after him our doctors haue placed Purgatory in bathes, in ice, & in the winde.

6. Out of this groweth an other absurdity and this it is, The Pope looseth & delivereth the souls out of prison, which nevertheless he could not binde: how commeth it that the Popes power is is halfe decayed toward these souls, and that he reserved himselfe no more power but to loosen? The answer is evident: for by binding of soules and imposing punishment vpon them hee could get nothing: for no man will giue mony to be tormented, but to be released from torment: he therefore reserved to himselfe so much as is profitable. 7. Againe if he be able to draw out any soules out of this fire, howe chaunceth it that hee drawes out no more? VVhat humanity is this in him that is tearmed *The holy father*, and is the head of the Church, to let his children lie frying in the horrors of a flaming fire, and yet is able to help them out? And he who saith that if by his bad courses hee shoulde carry innumerable troopes of souls into hell with him, yet let no mā presume to reprove him

can. si Papa
Dist. 40.

Bell. de In-
dul. l. 2. c. 17
Biel. in. Can.
Masse lect.
37. tit. 1. 7.

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*Ad cuius the-
sauri cumule
Beate Dei
Genetricis
omnia electo-
rum merita
adminiculū
prestare nos-
cuntur.*

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*can. si Papa
Dist. 40.*

him: for he that is iudge of all is not to be iudged of any. Why doth hee not fetch the out of Purgatory by troops? 8. Neither are we here to allcadge that the Popes giue their pardons to the dead in forme of suffrages & intercessio but not of Iurisdiction & absolute power for in this questiō that is of no import, because it is holden that in whatsoever forme the Pope giveth these pardons, they be alwaies of force, and the soules be released by the out of this fire: therefore our continual demand is this, why he offereth not his Indulgences or suffrages for more folkes and for longer time then he doth? 9. At the least this remaineth: sith the Pope pretendeth Iuridical power over the living, and giveth them pardons with Iurisdiction and power to absolue from all temporal paine, why doth he not take order that every mā may before his death receive full Indulgence? And that even the soules of the faithfull may carry along with it three or foure hundred thousand

thousand yeares of pardon for her better indemnitie? why should the French or Spanish be in lesse favour with God then the inhabitants of Rome? of who none goe to Purgatory vnlesse he be a very dolt, considering that even at his dore he hath so many Churches where in in one day he may purchase two or three hundred thousand yeares of pardon? 10. Again, how is it that the Pope delivereth the soules that are not of his charge from so long and grievous torment, and yet cannot deliver the living that are (as he saith) of his charge from the smallest paines, diseases and afflictions? Hereto the Friar in lieu of answer saith: I am a foole, and so overslippeth them with many frivolous demands to no purpose. 11. Whereof also cometh it that our Doctors memories are so short as to forget that before, having said that of necessitie the soules that haue not sufficiently satisfied in this life must be purged in Purgatory so to satisfie the Iustice of God, they can now be

content to permit the Pope by his pardons to fetch the soules out of this fire, and thereby hinder both the purging of the soules and the satisfaction of Gods iustice? But if they reply that Gods iustice is satisfied because the Pope presenteth for them the overplus of the merits of Iesus Christ and his Saints, they runne themselves on the pikes: for why did he not present to God the same merits before the soules departed out of their bodies, so to exempt the wholly out of Purgatory? Or rather why should wee goe into Purgatory at all, sith Iesus Christ sitting at the right hand of God, and offering to his father his benefit for our redemption, performeth all that the Pope pretendeth to doe? Against so many such pregnant objections our Doctors do shroud themselves vnder a miserable distinction, as vnder a wet net against the raine. They say that the Pope delivereth no soules out of Purgatory by any Iuridicall authoritie, but by suffrages: And the Do-

For

For Du Val expoundeth this distinction by a similitude: he saith, If the french King were desirous to redeeme out of Spaine a prisoner there detained for debts, he would not offer to fetch him thence by authoritie or iurisdiction, but by suffrage and entreatie, offering his debt to the king of Spaine. Here he compareth our King to the Pope, the king of Spaine to God, and Spaine it selfe to Purgatory: but that wee must say is in regard of the Inquisition. Now albeit this distinction hath no more force against such maine obiections then their holy water against the diuels yet must I open the falsehood and absurditie thereof. For first here vpo these Doctors do contradict themselves for Pag 41. 48.
75.
Cayer fighteth against his companions and maintaineth that the Pope giueth his Indulgences to the dead by power of absolution: and that hee pardoneth their sinnes as a king: and indeed in the taxe of the Popes Chancery wee finde these words. *For an excommunicate per-*

Pro mortuo son for whom his parents doe entreat the
excommuni- letters of absolution, the charge is one duc-
cato pro quo kat and nine Carolus. Also Michael Med-
supplicat co- na a Doctor of note among our adver-
sanguinei li- saries, doth hold that the soules in Por-
tera absolut. gatory are vnder the Popes iurisdiction.
venit Duc. 1 See also the wordes of Bonaventure al-
Caro. 9. disp leaged by Gabriel Biel. If any man main-
7. c. 34. & taineth that the Vicar of Iesus Christ hath
disp. 6. c. 41. power of iurisdiction over the dead, we
Biel in Can. must not greatly contradict him. Thus
Disse, lec. 57 our people are of contrary minds: but
 reason and practise are on Cayers side.
 Reason, because these words, *to pardon*
in forme of suffrage or intercession, beare
 no sense, besides that there is contradi-
 ction in them: for how is it possible to
 pardon a man by entreating for him?
 to pardon by forme of petition or in-
 tercession? hee that hath interceded to
 the king for a criminall person, will ne-
 ver say that he pardoned him: The same
 doth common practise convince: for
 what meaneth a pardon given to the
 soule by bulls & patents sealed in forme

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of a decree? Doe wee not also reade in
Major and Wessalus, that *Clement* the sixt
 commanded the Angels to transport
 into Paradice the soules of those that
 died in the voiage to the holy land? nay
 more, Toward the end of the Councel
 of Lateran holden vnder *Innocent* the 3
 yee shall find a Bull wherein he promi-
 seth to all chofe that shall goe in the ex-
 pedition to the holy land, not only, ple-
 nary remission of all their finnes, but al-
 so an augmentation and higher degree
 of glory in the kingdome of heaven:
 but to such as would not goe them-
 selues, but send others at their charges,
 he granteth only remission of finnes:
 yea he proceedeth so farre, as against
 the gaineſayers of the iourney he de-
 nounceth that they shall answer him in
 the day of iudgement: as if the Pope
 should then be iudge. In all this it ap-
 peareth that the Pope pretendeth to
 haue power over the dead. But what
 should we seeke for more prooffe, when
 Pope *Sixtus* the fourth, in a Bull set
 downe

Major in 4.
Dist. 20.
quest. 2. *Cle-*
mens, 6. In
Bulla super
Iubileo quod
revocavit ad
Annos, 50.

downe in the first booke of sacred ceremonies, in the chapter of the benediction of the sword, vanteth that hee hath all power in heaven and in earth? The same degree is also attributed to Pope *Leo* the tenth in the last councell of Lateran, Sess. 9. & 10. Now if he assumeth to himselfe all power in heaven, where they haue nothing todo with him: how much rather over the soules in Purgatory, which stand in neede of his Indulgences? Finally, if the Pope giveth his pardon by suffrage, and in forme of petition or intercession, how can wee bee assured that God doth heare him? where is the promise that in this case God wil heare him? or how in granting pardons to the dead [as when he granted to the soules of the Carmelites this privilege, that they should not stay in Purgatory any longer then vntil the next Saturday after their decease] is hee assured that God will like of this liberalitie? Thus much for this wofull distinction. Now let vs continue the course of our objections.

ations. 12 Sith the Pope affirmeth that he hath in the treasurie of the Church the workes and superabundant satisfactions of the Saints and Monkish Friers that haue done and suffered more then they should: who was his Collector to gather vp these workes and sufferings? Or whoe delivered them into the Popes custody? Either when? Also who gaue him the charge to distribute the? Who taught him to bee a better husband then the high Priest in the old Testament, who [if we beleeue these men] suffered the superabundant satisfactions of *Noah, Abraham, Isaac, Iacob, Joseph, &c.* to be lost? And sith the satisfaction of Iesus Christ was more then sufficient to redeeme vs, what neede we adde the satisfactions of Friers, Monks and Martyrs? Considering that if these Friers, Monks and Martyrs be in Paradise, they haue already receiued infinitely more glory then ever they could deserue or merit: and so they are superaboundantly satisfied, and therefore can

*Hilarius in
Mat. 27. A-
lienis operib⁹
& meritis.*

haue nothing left for the redemption
of others.

Hereto the Frier maketh no answer,
only he saith, I haue and am at the last
cast: let vs therefore haue some hallow-
ed graines, or one of the panes of s.
Frances breeches, that thereby we may
die in the state of grace. He also saith
that the blood of Iesus Christ is suffici-
ent to redeeme a thousand worlds: the
the surplussage therefore of our Savi-
ours merits, is not to be lost, but rather
to bee laide vp in the treasury of the
church. Whereof it followeth that the
blood of Iesus Christ and his merites,
shared out into a thousand parts, the
Pope hath remaining in his treasure
nine hundred, ninety and nine, besides
the merites of Saints & Martyrs which
he also saith are our redeemers, but hee
tooke his marke amisse and deceiveth
himselſe in thinking that part of the
merites of Iesus Christ may serue for
one soule and part for an other, & that
so we may find a remainder of the me-
rits

rits of Iesus Christ: for as the light of the sunne shineth wholly here & wholly in an other place, and that there is light enough thereof for ten times so many as be there where it shineth: also that the voice of a man that speaketh, doth sound wholly in the eares of every one that heareth him: even so everie faithfull man is partaker in the whole merits of Iesus Christ: And were there foure faithfull, yet should every of the faithfull stande in neede of the whole death of Iesus Christ, and of every part that he suffered: as also if there were ten times as many faithfull, yet should every of them finde in the death of Iesus Christ enough for his redemption. Also in as much as we haue merited an infinite and eternal paine, it was requisite we should haue a redemption of an infinite price. In the sufferings of Iesus Christ there was neither want nor superfluity: and therefore herein the Pope doth as much as if he should husbände and lay vp the overplus of the sun shine

or of the voice. All the rest of my obiecti-
ons the Frier slippeth behind the ha-
gings.

But then commeth the Doctor Du
Val to the rescue & laieth open his sub-
tleties: yet doth he not tell vs who ra-
ked vp these superabundant sufferings
of the Saints and Monkes: who com-
mitted them into the Popes custodie:
who autorised them to distribute the
for the redemption of paines due to
others: when he received this autori-
ty: or when he began this distribution.
All this he passeth over quietly, as in-
deed it were over much to enquire of.
Marke therefore what he saith. *The
Saints are rewarded in Paradise for their
workes, so farre forth as they were merito-
ry: but so farre forth as they were satisfac-
torie, if any Saint hath sinned lesse and sa-
tisfied more, this surplussage of satisfaction
is not to be left: for the diuine mercy and
equity layeth it vp in the treasury of Indul-
gences. Therefore it serueth for others
merits.* He speaketh as if he should saie

Pag. 80.

vnto

vnto me: See here is a house that cost two thousand crownes: also a prisoner that lieth in the Iayle for two thousand crownes: herevpon commeth a man with two thousand crownes, which he will make serue both to buy the house, and to redeeme the prisoner: but you will say: that cannot be: but the fire of *Helie* saith yes: and he findeth this expedient for it: The crosse side of the mony shall buy the house, and the pyle side shall redeeme the prisoner: so shall it be acquisitory on the one side, and satisfactory on the other. Even so [saith the Doctör] the merits of Saints doe purchase heaven, [and that is to buy it at an easie rate] and yet the same merits do stand for the payment and redemption of others. Thus doth he dally with God and man, yet bringeth no prooffe out of the word of God.

The same Doctör produceth a passage out of the sixt of *Iob*, to proue that Saintes haue suffered more then they needed to satisfie to God for their sins.

Ob

False,

Oh that my sinnes and my miseries were laid together in one ballance, my miseries would exceede my sinnes. By his favour this passage is false and in the Hebrew Originals it is not so, no neither in the Roman translation. In the Hebrew thus it is. Oh that that which provoketh me were well wayed, and that my breaking were laide together in the ballance, for it woulde bee more heavy then the sand of the sea. The same doctour defendeth this treasure composed of the satisfactions both of Iesus Christ and of the Saints. The Church [saith he] is a kingdome, then hath it a treasure. Iesus Christ in the 12 of Luke shall answere for me lay up your treasure in heaven: the not in the Popes coffers: neither is there in that place, neither in any other, any speech of Indulgences. Againe if this Imaginarie treasure belongeth to the Church, why doe they sell to her that which is her owne? Why do they exhort the people to purchase the Indulgences, if they belong to them? for no mā buyeth that

Pag. 55.

that is his owne. This doctor addeth.
The Church is a spouse, why then doe they
take from her that right that becometh
her, which is this treasure composed of the
merits & satisfactions of her master, with
the satisfactions of the Saints? We an-
swer that the church is indeed a spouse:
but the spouse of Iesus Christ, not of
Saints: for they also are the spouse:
It belongeth to God the father of this
spouse & to Iesus Christ her spouse to
endow her, and he hath endowed her
with celestially and eternall goods: but
admit the Saints were bound to en-
dowe the Church: must the Pope ne-
verthelesse be treasurer of this endow-
ment? it would be dangerous: for in his
Cannons hee tearmeth himselfe
The spouse of the Church. And Bellarmin, who Bell. l. i. de
writ at Rome with the Popes approba- Pontif. Rom.
tion, saith that *The Pope is the spouse of* cap. 9.
the Church: etiam Christo secluso: even
Iesus Christ beeing excluded and set a-
side.

The same fire of Helie saith that in
the

the old law they had a treasury in the Temple, where vpon he inferreth that the Church of Rome must also haue her treasury composed of the satisfactions of Iesus Christ and his Saints. A gallant shift. But the Pope who hath sixe and twenty thousande crownes a day to spend; hath hee not a treasury of like substance as the temple of Salomon? Howbeit vpon Apostolicall simplicity on the day of his coronation he scattereth among the people *batocchi & batini* halfe pence and farthings: saying with *S. Peter Act. 3. 6* *Silver & gold I haue none, but such as I haue I giue thee.* Let vs consider likewise what entereth into this spirituall treasury. Stripes, pilgrimages, wallets, labours and trauailes, with fasts superabundant. What dreames? What husbandry? And al this to bee mixed with the merits of Iesus Christ: so well must they be accompanied. What shall we say of the prodigious tearmes of their pardons, amounting even to millions of yeares? Yea

some.

*Lib. Cerem.
sacrarum c.
Of the
Popes Co-
ronation.*

Sometimes with manifest scorne, adding
to the yeares so many monthes and so
many daies, as if this people did very
exactly calculat with God? And that
this scorn may the better appeare, they
grant pardons that giue plenary remis-
sion and six thousand yeares to boot.
See the very words of the book of Ro-
man Indulgences printed at Rome by
Iulius Accoltus, anno, 1570. In the moneth
of February vpon Quinquagesima Sunday
ye shall haue the stations at S. Peters, with
plenary Indulgence and 28 thous and yeares
of Indulgence, and as many Quarentines,
Leo Bishop of Rome, who lived foure *Leo Papa ep.*
hundred yeares after Christ, had never *89.*
learned this Arithmeticke: for he saith,
let no man prescribe any measure, or define *Pag. 52. 53.*
any time to the mercy of God. To this que-
stion the Frier is stil, for (saith he) hee
must preach vpon it this next lent. The
fire of Helie having acknowledged some
abuse in the excessiue length of these
Indulgences (as indeed it is but a newe
invention, and a testimony howe farre
mans

mans spirit will proceed, when God hath given it over) yet soone after hee vndertaketh their defence: and to that ende hee alleageth the sinne of *Adam*, the punishment whereof hath continued aboue five thousand yeares. This he saith to confound himself. For if the Pope neither could, neither yet can remit to any this punishmēt, which hath continued aboue five thousand yeares, no nor exempt him any one day therefro, how dare he presume without any authority of the Scriptures to exempt soules for some thousands of yeares from a tormēt infinitely more grievous. Besides wee have already shewed that the calamitie and miseries of the world are not punishments for *Adams* sinne, but punishments for that the world enueith the sinnes of *Adam*. The same doe we say of the *Amalekites* destroyed foure hundred yeares after their sinnes committed in the wilderness: for albeit God did againe call to mind the offence before committed, yet was there

no man rooted out that had not well deserued it. But to what purpose is all this? What resemblance betweene the delaying of a punishment foure hundred yeares, and pardons for fixe hundred thousand yeares?

That which he addeth passeth all absurditie. Hee saith that the daughter of the *Canaanite* was afflicted with a diuel in her infancie for the sin of *Cham* who died three thousand yeares before. He ought to haue produced his autor for this so lame a fable. By the way let him learne that if *Cham* died about the time of his brother *Sem* it was but eightene hundred yeares or a little more, betweene his death and the birth of this daughter of *Canaan*, and thus was hee wide twelue hundred yeares in his calculation. Hee farther proceedeth and saith, That I mistake if I thinke that this great number of yeares should bee for Purgatory, for (saith he) they are for the penances enioined by the Confessors or that should haue beene enioined, had they obserued

Q ved

ved the severitie of the ancient Cannons,
 &c. Wherein he counterfeiteth the ig-
 norant: for hee knoweth well enough
 that in the Church of Rome they doe
 hold that if any man in his life time
 hath not satisfied the pennance enoi-
 ned, hee must afterward finish this satis-
 faction in Purgatory: whereof it ensu-
 eth that the Pope releasing those pen-
 nances, doth also exempt from Purga-
 tory him who being by death prever-
 ted, had no time to accomplish them.
 Moreover if a man should gather toge-
 ther all the longest penances imposed
 by the ancient Canons, yet doe I think
 it vnpossible to draw them to amount
 to the summe of six hundred thousand
 yeares, which is the pardon purchased
 at Rome in the Church of *S. Bibian* vp-
 on Alhallon day. Surely this so long a
 tearme doth shew that this pardon is
 not a release for paines enioined only
 in this life, but also for the paines after
 this life. This doth *Bellarmino* teach in
 his first booke of Indulgences, Cap. 9.
 parag. Existit.

Finally hee alleageth Scripture to
 proue these Indulgences grated to the
 dead. In the 20. of *S. Iohn*, Iesus Christ
 saith to all his Disciples *whatsoever you*
shall lose vpon earth shall be losed in heauē.
 And then hee leaveth vs to conclude
 that the Pope may lose vnder the earth
 and fetch the soules out of Purgatory.
 And other as well favored. In the first to
 the Corinthians the third Chapter, *Let*
a man so thinke of vs as of the ministers of
Christ, and disposers of the secrets of God.
 Then may the Pope giue Indulgences
 to the dead, as who should say, Masses
 for horses are wholesome : then is the
 Pope God vpon earth. Yee subtle Do-
 ctors that haue passed by the examen
 of Logick tell me in kindnesse, in what
 figure are these syllogismes ? but they
 knowe well enough that these myste-
 ries whereof *S. Paul* speaketh are the do-
 ctine of the Gospell. He addeth that *S.*
Paul 2. Cor. 2. Released that which hee had
enioyned to the Incestuous of Corinth. To
 what purpose is all this for papal Indul-

Cerem. Sacry.
Lib. 1. Sect. 2.
cap. 3.

gences & fetching of souls out of Purgatory? 1. The incestuous lived, these in Purgatory are dead. 2. *S. Paule* released that which himselfe had enjoined [saith the doctor] but the Pope fetching the soules out of Purgatory, released that which he had not enioyned. 3. *S. Paule* remitted a sin to one whose repentance he knew well. The Pope giveth Indulgences to such as he knoweth not: as when vpon his coronation day hee distributeth pardons for some thousand yeares to the presse of people that is in *S. Peters* street. 4. *S. Paule* never prescribed any tearme of ten or twenty thousand yeares: only after Excommunication he received the penitent sinner into the Church againe. 5. *S. Paule* gave no Indulgences by bulls sealed in Authentick manner: but to the penitent sinner he preached remission of his finnes through Iesus Christ. 6. *S. Paule* never added the clauses and cautions that the Pope doth: namely that such a pardon is given *Manus porrigentibus adstrictis.*

To those that shal giue and contribute.
7. *S. Paule* never tyed remission of sinnes
to any certain day, to any certain place,
or to any certaine yeare, as the Pope
doeth to the five and twentieth yeare,
which he calleth Iubile. As if God were
more mercitull in the yeare 1600 then
he was in the yeare 1599. 8. *S. Paule* di-
tributed no hallowed graines, no hal-
lowed crosses or medalles, with a thou-
sand such bables, as the Pope doth at
this day, which wosoever weareth or
kisseth, hee shal obtaine certaine hun-
dred yeares of pardon. 9. *S. Paule* never
consecrated any *Agnus Dei* that had ver-
tue to purge sinne, as the Pope doth
from seaven yeares to seaven yeares.
10. *S. Paule* never priuiledged any par-
sons that they should not go into Pur-
gatory: of that they should come forth
incontinently, as the Pope doth to the
Carmelites and the fraternity of the
Cord. 11. *S. Paule* receiving againe the
incestuous that was cut of from the
Church, never imposed any paines af-
ter

ter his reconciliation, but contented himselfe with that punishment that he had vndergone before his absolution. The Pope cōtrarywise pardoning sins, imposeth paines and in one selfe action first looseth and then bindeth againe.

12. *S. Paule* never reserved to himselfe only the authority to giue Indulgences and pardons, as knowing that Iesus Christ spake to al the Apostles and pastors, when he said *whatsoever yee shall binde on earth, shall bee bound in heauen*, Mat. 18. 18. *Also whose sinnes you shall forgive they shall be forgiven.* Ioh. 20. 23.

Therefore also when he forgaue he craved no leaue nor authority of *Peter* or of any other who had the only managing of the treasure of the Church. 13. Lastly, *S. Paul* distributed not to the sinner any of the superabundant merites or sufferings of the Saintes for the redemption of his sin: for all his skil, and all his hope is in Iesus Christ crucified: neither doth hee tell vs of any other redeemers. With what conscience then

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can they bring in the example of *S. Paul* to establish their Indulgences and the fetching of souls out of Purgatorie? As for mee who by these our Masters are provoked and challenged in so manie places: may not I now challenge them to shew me in al these oppositions that I haue exhibited, any correspondence betweene *S. Paule* and the Pope? But they will not deale: this they will gently passe over, and in lieu of reasons lay vp on me Inuestiues and fladders enough. *Cayer* only hath bethought himselfe of a prooffe for the fetching of soules out of Purgatory: that is, that vnder the law there was an altar of propitiation: as indeede the others are but dunces to him.

Here wee are to note wherein the principall abuse and heape of Impietie doth rest. That is that the Popes Indulgences haue no community with the remission of sinnes propounded in the Gospell. For the faithfull pastours doe preach to the sinner, vpon his repen-

tance, remission of sinnes, and in vertue of their ministry doe pronounce forgiveness of the same, inviting the sinner to participate in this grace, as here haughts of the pardon purchased by Iesus Christ. But the Pope giveth his pardons kinglike, in letters patents sealed with lead in forme of decrees, & those letters dispatched in chancery. And the office of this chamber is farmed out at a very high rate: neither doth the Pope giue forth these pardons as he is a Bishop, or a preacher of the Gospell: for he not only preacheth nor instructeth: but if a meere lay man that never receaued holy orders be chosen Pope, he may confer Indulgences, as we may see in the first booke of sacred ceremonies, and in Bellarmine, in his first book of Indulgences, cap. 11. Therfore likewise doth he weare three Crownes which he nameth his *Tyre, Il regno*: as also in the last Councell of *Lateran* he is named the king, Emperor and Prince of all the world.

Poterit pontifex Indulgentias concedere etiam si nondum sit sacris ordinibus insignitus
Sess. 10. Imperium sanctitatis vestrae, &c.
Sess. 9. Regale Rom pont. genus Sess. 3.
Papa Sacerdos & Rex.
Sess. 1. Princeps totius Orbis.

Doctor *Du Val* goeth farther then al
this, and saith that these be only fleabi-
tings, and that I trouble my selfe with-
out any ground in meddling against the
Pope. Thus in lieu of vnknitting the
knot, he cutteth it asunder: and holdeth
the encroaching vpon the Maiestie of
God; the establiishing of a tyranny in
the Church: and the setting to sale the
remission of sinnes as it were marchan-
dize, to be but small abuses and fleabi-
tings. The Frier might haue done more
wisely if hee had imitated his compani-
on: Indeed in his running away he hath
followed him and answered nothing to
the premises: yet hee addeth a childish
slander, saying: *Du Moulin* findeth abu-
ses in Indulgences because they are
given forth in writing, for he will haue
them promulgated verbally. Who did
ever heare such a folly? Or where spake
I such a word? Lift vp your cowl good-
man and learne to read, but not to slā-
der: his iniuries bring mee in minde of
Hecuba, who was said together with her
estate,

estate, to haue lost her humane shape: and changed her speeches into howlings and barkings: for this Obseruantine finding the overthrow of his cause cannot cease to barke.

Let vs now come out of this matter, as out of a shop (for indeed it is all but trash and trafficke) and let vs require these our masters and Doctors in questions, such as being handled in schools in Quodlibetary manner, may stand the instead of Purgations. 1. I will aske first where and when the Pope first gathered together the merits and superabundant satisfactions of Saints, & Martyrs, and who gaue him commission to gather together this treasure, or commanded them to gather vp these supererogatory satisfactions for the redemption of the punishments due to other mens sinnes? 2. Secondly, who told him that God would accept of the ierkes and lashes that a penitent giueth himselfe, or of the labours of *S. Frances*, or *S. Dominicke*, in payment or satisfaction for others?

ethers? Will a Iudge set a prisoner at libertie because some friend of his hath scourged himselfe or fasted for him? 3. Whether the pardons that the Pope giueth, without enioining any penance be of any force? as also those which he giueth with conditiō to work some wickednesse as in the yeares 1587. and 1588. when hee gaue seven yeares of pardon to every one that would ioine with the holy Vnion: that is to say, that would rebell against their king, yet he a Roman Catholike? 4. Againe, In as much as these superabundant satisfactions of Saints are gathered together in to the Popes treasure (because God will haue nothing lost) how haue the superabundant satisfactions of such holy men as died vnder the old Testamēt, as *Moses, Abraham, &c* beene husbanded: be those also in the Popes treasury? But where were they laid vp before the Pope had them? Did they lie lurking in some corner two or three thousand yeares, vntill the Pope gathered them toge.

together and found meanes to employ
thē? It were not amisse also to enquire
the reason why the world in the yeare
of Iubile maketh such hast to Rome, cō-
sidering that at Rome they may at all
times obtaine millions of yeares of In-
dulgences, and full remission of sinnes
and some six hundred thousand yeares
of plenary pardon. Aboue all we would
gladly know when a man that needeth
ten thousand yeares of pardon doth
purchale enough for fiftie thousand
yeares, what becommeth of the fortie
thousand yeares that remaineth: *Cayer*
saith that they returne into the treasu-
rie for the good of others; but because
his companions doe despise & disgrace
him, wee would willingly bee taught by
some substantiall Doctor, the rather
for that at Rome and in one selfe place
a man may obtaine, besides the plenary
pardon, certaine thousands of yeares of
surplussage: To what end may that sur-
plussage serue? wil the Pope therewith
pardon sins, & giue Indulgences by pro-
vision?

CAP. 6.

That all the passages of holy Scripture by our adversaries quoted for prayer for the dead and for Purgatory are either false or unprofitable.

IN all the Premises wee may see that our enimies fight but faintly & that they are armed but with strawes against the force of the truth: how much lesse shall they be able to do any thing when they shall be quite stripped, and that little armour that is left them, be cleane taken away? This is it which in this Chapter wee will with Gods helpe performe.

My adversaries therfore whose desire of gaine induceth them to practise Pyrotechny, doe heape together stubble good store, that is to say, simple proofs to kindle this fire of Purgatory. Of these
proofes,

proofes, some concerne prayer for the dead, and some Purgatory, some taken out of the old, some out of the new Testament: we will then without dissimulation propound them all, and for my part I will deale with the with as much equitie and sinceritie as they haue dealt with me with fraud & vniustice, which consisteth in suppressing my best objections and corrupting the rest.

Passages produced by these three Doctors to proue prayer for the dead.

All that my aduersaries doe alleage concerning prayer for the dead is grounded vpon a false principle, namely, that who so prayeth for a dead body, presupposeth that there is a Purgatory: but in the last Chapter wee will shew that the prayers for the dead, which some of the ancients did vse, were even against Purgatorie. Here might we dispense for answering hereto, the rather for that albe-

if they should obtaine their desires, yet had they gained nothing toward the establishment of their Purgatory. Howbeit we will doe them thus much more then right, that nowe receaving their principle, we wil lay open the falshood and impertinencie of their proofes therevpon. 1. *Cayer* shall haue the credit to march foremost, as the most skilfull.

Cayer's passages p. 24. A falshood

His words are these. It is said *Numbers 16. v. 47. & 48.* that *Aaron reconciled the people both the quick and the dead.* A passage false and by him invented: for as well in the Hebrew, as in the translations, even in the Roman, it is thus, *Aaron standing upright betweene the dead and the living, besought God for the people: and the plague ceased.* 2. In the third book of *Kings. cap. 8. v. 38.* There is a manner of prayer for the dead (saith *Cayer*) in these words. *Every prayer and supplication made by any man for the wound of his heart in the Church, it shall be acceptable to God.* Also in the 33. verse it is said. *If the people fall before their enemies, in praying*

to God they shal be heard. Were not this passage falsified, yet shew me one word in it that importeth praying for the dead. 3. Againe, he saith that in the 57. of *Esay* the Prophter complaineth that they did not pray for the dead. This also is false, neither is there any such speech throughout all the Chapter. Looke also what wee haue already said in the third Chapter and third Argument 4. He goeth on and saith that in the third Chapter of *Baruch* it is set downe in expresse words: *Heare o Lord God the prayer of the dead Israelits, and of their children that haue sinned before thee.* And soone after, *Remember not the iniquitie of our Fathers.* First, the booke is Apocriphall: secondly, In these wordes of [*Israell*] are comprised all the people of *Israell*, who in those daies through the extremitie of their captivitie & misery, were as if they lived not, as it appeareth in the eleventh verse, where it is said, *Israell is counted with them that go downe to the graue.* Tearing those
dead

dead, after the ordinary phrase of the Scripture, that are oppressed with affliction, and as it were within two inches of death. As *David* in the 88. Psalm, albeit aliue, counteth himselfe among the dead and those that goe downe to the pit: so also in the 18. Psalm, v. 5. 8. 6. and in the 116. Psalm, v. 3. hee saith that he is environed and surprised with the snares of death and with the bonds of the sepulcher. Also in the 18. Psalm v. 19. the faithfull doe desire of God that he would restore them to life, as if they had beene dead, and already brought to the graue. Thirdly, to what purpose doth hee come in with a prayer of the dead, considering that our question concerneth only the prayer of the living for the dead. Fourthly, as concerning these words *Remember not the iniquitie of our fathers*, hee prayeth that the threats of the lawe, which denounce that *God will visit the iniquitie of the Fathers upon the children* be not executed vpon them: hee therefore prayeth that

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the finnes of the fathers be no cause to prolong their captivitie, as plainly appeareth in the eight verse. *Cayer* produceth yet another passage out of the second of the *Machabes*, but that you shall find among the passages of the other two. 5. The Frier having discharged all his anger vpon *M. Calvin*, and charged that good man with infinit slanders, wresting the Interpretation of sundry his passages, and falsifying others, even so far forth as to make him say that the soules departed out of the bodies, doe not enioy the beatitude before the resurrection, albeit that *Calvin* hath beaten down this error in a treatise which he wrot expressly vpon that argument: he lastly in his 17. page, beginneth his proofes by the holy Scripture. 6. His words are these. *The holy Scripture which teacheth vs, all that is necessary to saluation doth withall forbid vs any thing that may be contrary thereto. now let any man shewe me so much as one place that forbiddeth to pray for the dead.* The fire of *Helie* saith

*Calvini Pss.
shopannicbia*

saith the same: only he denieth that the
Scripture containeth all things neces-
sary to salvation: and therefore giueth
examples. The baptisme of children:
The consubstantialitie of the father
with the sonne: The Trinitie of per-
sons &c. To all the which wee haue al-
ready answered in the second Chapter.
It were good these doctors could agreed
among themselues. In the meane time
in answer to the Fryer I say. It is a mi-
shapen argument, and two of the pro-
positions are false: The first Proposition
is this, *The holy Scripture commanding
that which is necessary to salvation, doth al-
so forbid all that is contrary thereto.* Which
we deny, because here the question is
of an expresse prohibition. For the Fri-
er requireth that we should shew him
such a one: but it is well knowe that
God, when hee hath commanded any
thing, doth not alwaies in expresse
words adde the prohibition of the con-
trary: he wil be prayed vnto: but where
doth he forbid that we should not pray

to him? It suffiseth that this prohibition follow the commandement, albeit it be not expressed. The second prohibition is also false, *That prayer for the dead is not forbidden*. For any addition to the commandement of God is forbidden *Dent. 4.2.* prayer for the dead is an additiō to the commandement of God: it is therefore forbidden, because it is not commanded. Againe, *Prayer that is not of faith, cannot be acceptable to God, James, 1. 6. Hebrewes, 11. 6.* Prayer for the dead is made without faith, for faith cometh of the word of God and is grounded therevpon, but throughout all the worde of God prayer for the dead is not spoken of: *It cannot then bee acceptable vnto God.* Which is more, by the same argumēt we may proue al things: we may say that all that is in *Amadis* or in the chronicle of *S. Frances* is true, because wee find not that it is there contradicted. And let this be spoken in answer to Doctor *Du Val*, who groundeth his Purgatory vpon this, that Iesus Christ

Christ did not condemne prayer for the dead: which [saith hee] was put in practise among the Iewes, & yet Iesus Christ never reproveth the for it, True it is that the Iewes had their abuses which are not condemned in the Gospel. As the sect of the *Essians* witnesseth *Pliny*, lib. 5. cap. 17. and *Iosephus Antiquitatum*, lib. 18. cap. 2. And their opinion was and yet is, That the *Messias* should be a great Prince, that should conquer the nations and subdue them to the Iewes. *Iosephus* also in his 12. booke and 2. Chapter. of the warres of the Iewes saith that the Pharisees taught the passage of the soules out of one body into another: yet did not Iesus Christ reprove them for the same. As concerning the opinion of praying for the dead, if any of the Iewes were tainted therewith, yet was it not vniversall doctrine receaved among them: besides that it hath no affinity with Purgatory. For even to this day such Iewes as pray for the dead knowe not what Purgatory.

Ioseph. In that place saith that the *Essians* in the course of their life observed *Pithagoras* rule.

Ecccl 49. 10

ry is: and their ordinary prayer is that the memory of the dead may be blessed

7. These Doctors hauing thus produced their reasons without Scripture, do now alleage Scripture without reason.

Thus saith the Frier *S. James* in his fifth Chapter saith, *Pray one for another that*

Pag. 17.

ye may be saued. Here *S. James* tyeth not this to the living only. Hee also alleageth

S. Augustine in his 20. book of the City of God, who saith, that the soules of the dead are not seperated from the Church. He farther demandeth what

told vs whether our Lord, teaching vs to say, *forgiue vs our trespasses &c.* limited this prayer for the living or for the dead.

This also is of the like nature and full of subteltye. *Iesus Christ*, saith hee, taught us to pray for the dead, when hee Instituted the Sacrament of the Eucharist. Where he said, *Drinke yee all of this,*

Pag. 40.

for this is my bloode of the new Testament which shall be shed for MANY, & *S. Luke* saith, for YOU In saying for you & for many he meaneth both present absent, and to come.

come: therefore it is not for you to limit the will of Iesus Christ only to the living. To answere all this requireth much patience, though final dexterity: for we are driven to reduce these men, as little children, to the ABC of reason. 1. First this passage of S. James is falsified: for S. James speaketh of the cure of the body, not of the salvation of the soule, as appeareth by the verse next before. *Prayer in faith shall saue the sicke, and the Lorde shall raise him vp againe.* And to the like end also was this vnctio, namely to cure the diseased. Thus the Apostle healed many diseased by anointing them, *Marke. 16. 13.* Tertullian in his 2. booke *Scepulæ. c. 4.* speaketh of one *Proculus*, who cured the Emperour *Severus* by anointing him with oile. 2. I would aske the subtle doctors to whom S. James writ whether to the living, or to the dead, or to both? Surely he writ to the living: for they vse to carry no letters into Purgatory: then they whom he commanded to pray were living. 3. What kinde of

prooffe call you this? *S. James* excludeth not the dead, neither doth he forbid to pray for them: we must therefore pray for them. Surely if this reason were of force we must also pray for the Angels for the Saints, yea for the damned: for *S. James* doth not forbid to pray foranie of the n. 4. The same answer may serue for that which they say That the dead bee of the Church and one bodie with vs: for who denyeth it? Must we alleadge *S. Augustine* for that which we may learne in the word of God? But doeth it follow that wee must pray to God for all that be of the Church? why the doth not the Romish Church pray for the Saints and Martyrs. 5. The members of one selfe body must helpe each other, when any one of them standeth in need of help. But here we maintaine [*& this is the somme of our difference*] that the faithful deceased need not our succours. The Frier then presupposeth as granted, that which is the main question. The passage ensuing, besides the afore-

Apoc. 6. 12
 Heb. 12. 23.
 Ephes. 3. 17

aforesaid absurdities, hath yet this particular, that it prelupposeth that the Lords prayer is said for the dead also: If so, the do we also pray that God would giue them their dayly bread: As for bread it is the lesse strange because the fire of Purgatory is sufficient to bake it: and sith in the Masse it is said that the soules do sleepe in this fire, and rest in a slumber of peace, it is like whe they awake they haue a good appetite. But I cannot comprehend howe this bread may be called, Dayly, sith there they haue neither day nor sun. Hereto let vs adioine the same that our doctors haue confessed. That God hath already pardoned those roasted soules from all their offences, & that he only requi-
reth of them the paines due to the sins already pardoned: how can we the desire God to forgive the their sins which are already forgiven them. A lyer must haue a good memory. The last passage for subtlety beareth away the bel. Iesus Christ, [saith the Monk] shed his blood
for

for many: therefore for the dead. What need he to seeke so farre set proofes to proue that which we confesse: who denieth but the blood of Iesus Christ was shed for many: for al the faithfull: for all the Saints and Martyrs? How impertinent also is this collection that the Fri-er here maketh out of the ancients to proue that the Lords Supper is a sacrifice? What maketh it for Purgatory? Sith we grant that it is a sacrifice; but as it is said in the Masse: A sacrifice of praise and thanksgiving: neither Propitiatory nor redemptory, but by representation, because the supper is a commemoration of the death of Iesus Christ the only propitiatorie sacrifice: And in regard hereof this sacrifice was alwaies called *Eucharistia* that is A thanksgiving. As for the commemoration of the dead, practised by some of the ancients in the supper, I wil in the next chapter following proue that it maketh against Purgatorie: for therein they also made a commemoration of the Apostles and

Mar.

Martyrs. And in this place doth the
Frier proue himselfe a most ridiculous
flatterer, in spreading abroad such Pa-
negericks and praises of Monsieur Du-
yanti [one that deserveth commendati-
ons out of an honest mans mouth] as
also of our king, who is too wise to
thinke that such commēdations are o-
ther then shamelesse beginnings. But
what is become of those daies when
men of his coat went in Procession in
armes, the pike in one hand & the por-
tuise in the other, and were the fire-
brands of publike combustions, encou-
raging the people against their king,
whilst we as good subiects, even such
as we will be to the death, did shed our
blood in his service? Of like substance
also is the fable that hee patcheth vp of
a Masse song in England for the soule
of the late Queene, and the offerings
contributed in her funerall: wherevpon
in full hope he exclaimeth: *At length the
truth shall rise out of Democritus well: you
deceave your selfe, good man, she rose
from*

from thence even in the time of the Apostles, and primitive Church: But the diuel hath dealt with her as he did with *Ioseph* when hee came out of the well: she hath been sold to strange marchants brought into bondage, and put in subiection, not as *Ioseph* was to an Eunuch, but to the father of lies marvellous fruitfull. (8) This now decided let vs in-
 to our way againe. In his 19. page hee bringeth in a prayer for the dead, taken out of *Esay*, 57. 1. & 2. *Cayen* also pag. 24 citeth the same place, but contrarieth the Frier, saying that it is not a prayer for the dead, but a lamentation that he maketh because that in those daies in *Israel* they prayed not for the dead. The fire of *Helie* is content to say only that this passage doth not condemne Purgatory. Thus doe these our masters agree among themselues: but in the third Chapter we haue shewed that the Frier falsifieth this place and that the same quite quencherh Purgatory. (9) Nowe followeth the passage which all the 3
 Do.

Doctors make vse of, & whereof they forme a mightie Bulwarke. It is in the 2. of the *Machabes* the 12. where [say they] *Iudas* sent 12 thousand drachmes of silver to Hierusalem to be offered in sacrifice for the dead. hereto we answer 1. They falsifie the place. 2. The book is not Canonically. 3. Were it Canonical, yet maketh it nothing for Purgatory. 4. They sinne against the naturall principles of the question: For we never dispute against any but by the principles and authorities that we receaue. Men dispute not with Iewes by the autoritie of the new Testament: neither will the Gentils disputing against the Christians, produce the testimony of *Hesiods* Theogony. This *S. Augustine* knowing, in his question against *Maximine*, saith in his third booke and 14. Chapter, that he will vse the Scriptures, *non quorumcunq; proprijs, sed utriusque communibus*. Not proper to such, or to such, but common to both. Now let vs returne over the three first points. First the falsifica-

The Frier
pag. 10.

tion is proued by reading over the place. This it is: *Iudas sent to Hierusalem the summe of twelue thousand drachmes of silver to offer sacrifices for the sinne*, hee saith, *for the sinne* not as the Frier saith for the dead. Now what these wordes *for the sinne* doth signifie shall hereafter appeare. That the booke is not Canonically, we haue infinite proofes. 1. First, these bookes are not in the Hebrewes, 2. Iesus Christ and his Apostles, whoe vpon every occasion did alleage the passages of the old Testament, neuer named any of these bookes, neither out of them cited any passage. 3. The Autor himselfe cap. 2. v. 19. saith that his purpose is to abridge the fise bookes of *Iason* the Cirinean into one booke: Now if *Iasons* bookes were not Canonically, how can the abstract of them be Canonically? If *Trogus* or *Dyon* bee prophane bookes, how can *Iustine* or *Xiphiline* be sacred. *S. Paule*, 2. *Tim.* 3. 16. saith *All Scripture is given by inspiration of God*. But what inspiration is it to say the same

same that another in a prophane booke
hath spoken , and only to abridge his
words? What more? The Autor doub-
ting whether he had said well , toward
the ende concludeth thus. *If I haue said
well and as it appertaineth to the history,
it is as much as I desire.* Are the motions
of the spirit of God so insensible or
doubtfull as to leaue the mind in sus-
pense and vncertaine , concerning the
excellency of such things as it hath sug-
gested; a little after hee excuseth the
simplicitie of his stile. Will God who
hath no interest to be beleued, whose
naked words doe farre exceed the most
polished words of man excuse the po-
verty of his owne phrase? Or shall not
hee that made the tongue haue elo-
quence enough? yes , for hee inspireth
his servants with so much eloquence
as he thinketh good : neither is it for vs
either to distast it or to bring excuses.
But in the reading of these booke how
many things doe weaken their autori-
ty? In the second of the *Machabes*, 1. 19.
it

it is said that the Iewes were led captive into *Persia*, where hee should have said *Babylon* or *Chaldea* : for in the time of *Nabuchadnezzar*, who transported the, *Persia* was not yet vnited into one kingdom with *Chaldea*: *Cyrus* some seventy yeares after, vpon his taking of *Babylon* vnited these two kingdoms: an error that made *Chrysostome* to stumble in his sixt homely vpon *Matthew*, where hee saith that the Iewes were delivered out of the Persian captivity. *1. Maccab. 1. 7.* he saith that *Alexander* devided his kingdom among his friends before he dyed, which is contrary to the general consent of all historiographers, who all do testifie that he dyed in *Babylon* without disposing of any thing : which also the warres succeeding betweene his princes and domesticall servants about the division of his conquests do sufficiently shew. Read *Iustin*, *Curtius*, *Arrian*, *Plutarch* in the beginning of the life of *Emmenes*, and toward the end of the life of *Alexander*. In the eighth chapter of the
same

same booke he speaketh like a Clarke at
 Annes, and saith that by great battailes
 the Romans had conquered the Gala-
 tians: yet in those daies they had set no
 foot in Gaule to conquer it. Neither
 can he by the Galatians vnderstand the
 Galatians or Gallo-greekes of *Asia*,
 who were cōquered without resistāce;
 besides in that place he also speaketh of
 the conquest of Spaine, as neere to the
 Gaules. In the said place it is also said
 that they had taken *Antiochus* the great Livy, lib. 39.
 & 36. Eu-
 trop. lib. 4
 Florus, lib. 3
 cap. 8.
 on liue, contrary to the testimonie of al
 historiographers. Read *Livy*, *Florus*, *Eu-
 tropius*, and others. Well doe they con-
 fesse that *Antiochus* lost three notable
 battailes: one in *Achaia* against *Accilius
 Glabrio*: another vpon the seaes vnder
 the conduct of *Anniball*: the third neere
 to *Magnesia* a town in *Asia* against *Cor-
 nelius Scipio*, but was never prisoner or
 captiue to the Romans. In the same
 Chapter it is said that the Romans gaue
 the Indies to *Eumenes*, to whome were
 giuen only certaine townes to *Natolis*,

before wonne from *Antiochus*. For as for the Indies the Romans never sawe them: and when their Empire was at the highest, they never went far beyond *Euphrates*. But the most notable of all is that in the 16. verse, it is said that the Romans yearely committed their estate to one man, considering it is manifest that yearely they created two Consuls, whereof the prooffe were superfluous. In the 2. Chap. of the 2. of *Machabes* it is said that *Jeremy* hid the Arke in a chest of the mountaine *Nebo*, that it might be found after the captivity: and that this place should be vnknewen till that God had gathered againe the congregation of the people, which is contrary to the 10. Chap. v. 22. of the 1. of *Esdra*: as by our adversaries accounted Canonically, which saith that the Arke was defaced by the enimie: also in the sermon of *Onction*, attributed to *Saprian* it is said *Arca ab Allophilis capta est*. The Arke was taken by strangers. Experience saith as much: for after there

turne

turne out of captivitie we find no mention of the Arke, neither was there any in the Temple, as all the Rabbins do testify: who complained that in the second house they wanted five things which the first house had. 1. *Vrim and Thumim*. 2. *The holy fire*. 3. *The Arke*. 4. *The presence of the divinitie*. 5. *The spirit or Inspiration*: which so torturerh Bellarmine, that he proceedeth so far as to say that this Arke is yet hidden and shall bee found the next day before the iudgement: hitting the counterfeiters and forgers of rellicks, a shreud knocke over the knuckles: for the booke of Roman Indulgences printed at Rome, saith that the Arke is reserved at Rome among the rellicks of the Church of Lateran. In the 2. of *Machabes*, cap. 14. the act of *Razias* is commended, who slew himselfe: neither can we say that his valency only is commended: for it is there expressely delivered that hee died vertuously. And I see that this opinion begannd to get ground among some

Rabbi Sche-
lomo Iarchi.
Initio Proph:
Aggei, v. 8.

of our adversaries. For Carron the Diuine at *Burdeaux*, otherwise a man of a good spirit, doth stiffe and stoutly maintaine this opinion in his second booke of wisdom, cap. 17. especially in the 450 page of the impression of *Burdeaux*, where he sheweth vp his discourse with this resolution: *That we must try all meanes before we come to this extremitie: also that it is a point of wisdom to know the time and take it.* And withall he scorneth the cowardinesse of many that haue outliued their glory. He also saith page 405. that the world hath long liued vnder vnjust, vngodly and extravagant lawes; which if any man should endeavour to reforme, he should shew himselfe an enimie to the Commonwealth: withall that turbulent stirren vnder pretence of reforming do manie all. What shall we say of the strange contradictions in these booke? We finde that *Antiochus* the noble died three times. In the first booke cap. 6. he died at *Babylon* in his bed: In the secōd cap. 1

he dieth in the Temple of *Nannea* in
Persia, where hee and his being entrap-
 ped and enclosed in the Temple, he was
 slaine with stones. Afterward in the 9.
 Chapter following, falling from his
 chariot in his returne from *Persia*, the
 wormes issued out of his body and hee
 died a stranger among the mountaines. See the 12.
 How a stranger, if hee died at *Babylon* book of lo-
 the capitall city of his dominions? how seph. Anti-
 in the mountains, sith *Babylon* standeth quities,
 in a plaine, and is scituated vpon the ri- where wee
 ver *Euphrates*? How with a fall from his shall finde
 chariot, if hee were stoned in the Tem- the trace
 ple? Neither cā it be said that they were of the t̄ac
 sundry *Antiochus*: for all this is reported contradic-
 in the time of *Judas*, in whose daies tion,
 there was but one *Antiochus*. Yea & in
 the first booke cap. 1. and in the second
 cap. 9. he is surnamed the Noble, or *E-*
piphanes, in either place. What more?
 these bookes doe reckon the yeares frō
 the beginning of the raigne of the Gre-
 cians in *Asia*. In the first of the *Machabes*
 the 9. it is said that *Judas* was slaine in
 the

the yeare 152. but in the 4. of the second booke *Iudas* writ letters bearing date 188. that is to say, six and thirtie yeares after his death.

That the
primitive
Church ne
yeracknow
ledged the
Machabes
be Canon
call.
The false-
hood of
the Frier,

Now let vs see in what accout these bookes were holden in the primitive Church. The Councell of *Laodicea* of like antiquitie as the Councell of *Nice*, placeth not these bookes in ranck with the Canoncall, wherein I admire the little faith of our Frier minor, who in the 22. page of his booke, dare report that this Councell placeth the *Machabes* among the Canonicals: for they are not so much as there named. afterward the sixt vniversall Councell approveth and confirmeth all the contents of the Councell of *Laodicea*. Hereto agreeth the Councell of *Carthage*, wherein *S. Augustine* was presēt. True it is that the Latine copies miserably falsified by our adversaries, doe place these bookes among the Canoncall: but in the Greek copies printed by themselves they are not once mentioned. As for the ancient

At Paris
by Conrad
Neoparius
1540.

Doctors

Doctōrs, when shall we haue produced their depositions herevpon. *S. Hierome* Prologus Galenus.
in his Prologue vpon the Bible, hath expressly handled this matter. There hee admitteth no other bookes of the olde Testament to be Canonically but such as be in the Hebrew Bible, in number two and twentie: himsele in the preface vpon the bookes of *Salomon*, speaking of *Ecclesiasticus*, and the wisdom of *Salomon* saith thus. *As the Church indeed readeth the bookes of Iudith, of Toby, and of the Machabes, but not among the Canonically Scriptures: even so also shee readeth these two volumes, for the edification of the people: but not to confirme the doctrine of the Church.* *S. Hillary* vpon the prologue to the Psalmes, agreeth with *S. Hierome*, and saith that in the old Testament there be as many bookes as there be letters in the Hebrew Alphabet, that is two and twentie. *Athanasius* in his booke entituled *Synopsis S. Scripture*, nameth all the bookes of the olde Testament vnto two and twentie and

Machab. lib. inter Scripturas Canonicas Ecclesia non recipit.

saith, That the rest of the bookes of the olde Testament are not Canonical neither read to any but to the Catechumens: *Manethon* Bishop of *Sardis* giueth vs a catologue of the bookes of the old Testament in the fourth booke of *Eusebius*, cap. 25. Where in the *Macchabees* are not named. *Eusebius* in his thirde booke and tenth Chapter speaking of the bookes of the old Testament saith, *We haue no infinite number of discordant bookes, but only two and twenty.* And farther he saith that whatsoever is written since the time of *Artaxerxes*, is not worthy like credit as the former, and of this sort are the *Macchabees*. *Epiphanius* in his booke of measures saith as much: & nameth all the bookes of the old Testament, but speaketh not of the *Macchabees*. Among the works of *S. Ciprian* we finde a treatise of the exposition of the Creed, which seemeth rather to bee of *Ruffinus*. Therein the autor nameth all the bookes both of the old and new Testament & then saith, *These are the books*
 which

which the fathers haue enclosed in the Canon and Rule from whence wee are to take the proofes of our faith: yet are wee to vnderstand that there be other bookes not Canonically, but Ecclesiasticall, among which are the bookes of Tobie, Iudith & the Macchabees, &c. What woulde wee haue more? Among al the Bishops of Rome even Gregory the great in his morals vp on Iob. lib. 19. cap. 29. purposing to alleadge the Macchabees concerning the act of Eleazar excuseth himself in these words. wherein we speake not from the purpose albeit wee produce testimonies out of the bookes not Canonically: but written for the edification of the Church: he wrot fixe hundred yeares after Iesus Christ. Even Bellarmine doth confesse that Origen, Athanasius, Nazianzen, Epiphanius & Hierome received not the Macchabees among the Canonical. Our aduersaries make a buckler of S. Augustine & set him in counterpoize against all antiquity: in this point contemning all the auctority of the fathers and their own Popes,

Qua in re
non inordi-
natè agimus
si ex libris nō
Canonicis,
&c.
Bell. lib. 1. de
verbo Dei.
cap. 10.

August. ad
Gaudent. li.
2. cap. 25.

Popes. And yet herein they doe him wrong: for this good father never strayed from the vniuersall consent of the Church in his time. Vnto *Gaudentium* who vsed the auctority of the example of *Razias* that killed himselfe, and is mentioned in the second of the *Macebabees* he answereth thus. *The Iewes hold not this booke in like degree as the law, the Prophets and the Psalmes: to whom Iesus Christ yeeldeth testimony, as to those that beare witnesse of him: but this booke is received by the Church not vnprofitably, if it be read discretely, especially in regarde of the sufferings of certaine Martyrs.* Read the whole page, and yee shal see that *S. Augustines* intent was to beate downe the obiection of *Gaudentius*, who armed himselfe with the auctority of this booke: also to proue that Iesus Christ deferred no auctority to any other but to the law, to the Prophets and to the Psalmes. Yet do our aduersaries produce some passages out of *S. Augustin* to the contrary, but manifestly falsified.

Robert

In

In his eighteenth booke of the cittie of
 God, cap. 36. he saith thus. *The supputa-*
tion of this time, from the new building of
the temple is not found in the holy scrip-
tures which are called Canonically: but in o-
ther bookes: which are the Macchabees;
 could hee more expressly raze the *Mac-*
chabees out of the Canonical scriptures
 but at the ende hereof let vs see a taile
 most botcherly clapt on by some Mōk.
which booke not the Iewes, but the Church
holdeth for Canonically: O grosse Impo-
 stor! After he hath saide that the *Mac-*
chabees are not holy scripture, nor Ca-
 nonically, would he say that the Church
 receiveth them for Canonically? The
 frier saith that sundry fathers haue vsed
 these books and do cite passages out of
 them. To what purpose is this? Who-
 soever alleadgeth a book, doth he ther-
 fore hold it to be Canonically? But we
 stand now vpon much stronger reasons.
 For this passage well wayed, will bee
 found contrary to Purgatory. He saith
 that *Judas* offering sacrifice for sinne
 thought

Quorū sup-
putatio tem-
porum non
in Scrip san-
ctis quæ Ca-
nonica appel-
lantur sed in
aliis inveni-
tur, in quib⁹
sunt & Ma-
chab. libri
quos non
Iudei, sed Ec-
clesia pro Ca-
nonicis habet

thought vpon the resurrection: yea hee
saith that otherwise it had beene a folly
to pray for the dead: whereby it appea-
reth that the auctor never imagined
that *Iudas* praied to bring these soules
out of Purgatory: but that he praied that
the sinne by the committed might not
hinder them from rising to glory and
salvation: for any man that is deman-
ded wherefore he prayeth for the dead,
if he answer that it is for the resurrecti-
on, he manifestly sheweth that he be-
leeueth no Purgatory. Otherwise hee
would not haue omitted that which is
most vrgent, but would haue craved to
be released out of such long and hor-
rible torments. Aske all these our Ma-
sters wherefore they pray for the dead:
I am sure none of them will say for the
resurrection.

Page. II.

The Frier foreseeing a storme of pas-
sages of the fathers conspiring to over-
throw the auctority of this book, shrin-
king betimes, and as it were forsaking
the place, saith, That at the least it can
not

not be denyed but that this is a historie
which assureth vs that *Judas* made prai-
ers and sacrifices for his brethre decea-
sed: & there is no apparance to impute
the inventiō of this act to him: & there-
fore it were Impudencie to condemne
him. And this is the place where I
meane to gratifie the frier. For albeit
this booke may as well bee false in this
point as it is in the others that I haue
laid open, yet will I admit this history
as a truth: Thus it is at large. After the
battaile *Judas* and his men came to ga-
ther vp the bodies of the slaine and to
burie them, but they found vnder their
apparel things cōsecrated to the Idols
that were at *Iannia*: a matter forbidde
in the law. Then had they recourse to
praier, and intreated that the sin com-
mitted might be forgiven and forgotten.
Judas therevpon having made a collec-
tion, sent to *Hierusalem* twelue thou-
sand drams of silver to offer in sacrifice
for the sin; hitherto the history. That
which ensueth is the auctours Iudge-
ment

ment, whom we receiue for an historiographer, but not for a iudge, or doctor in matters of faith. In this history then, which, I pray you, is the first word importing praier for the dead? Or that concerneth Purgatory? Had *Judas* offered for the dead, he would haue praied for all their sins, and not for that sin only: and vpon this reason did the Frier falsifie this passage and set in *for the dead* instead of *for the sinne*. *Judas* therefore prayed that the sin of some might not pull downe the wrath of God vpon all the people, as in the like case the sin of *Aham* had procured the overthrow of all the people of *Israell*. *Iosua*. 7.

10 The frier addeth yet one passage out of *Toby*, forgiving *Almes* for the dead: These [saith he] are the wordes of *Toby*. Cast thy bread and thy wine vpon the graue of the righteous and beware thou eate not with sinners. Whereto we saie first the book is Apocriphal, & al the testimonies produced against the bookes of the *Macchabees* are in force against the

the booke of *Toby*: for it is in the same
Ranke: yea this booke hath this in par-
ticular, that it maketh the angel *Raphael*
alyer; who being demanded by *Tobias*
who he was, answered, *I am Azarias of*
the kindred of great Ananias, and of thy
brethren. Yet let vs admit this booke
were Canoni call, and consider the pas-
sage *Cast thy bread & wine vpo the graues*
of the righteous: then [saith the Monke]
It must needs be there were almes for
the dead. 1. First this hath no such se-
quence, neither can we hereof frame a-
ny good Argument. 2. Againe, no man
denieth but it is good to giue almes for
the dead: that is to say, not only in reme-
brance of the dead, but also for and in-
stead of the dead: giving to the poore
that which the deceased would haue
given if he had lived: but not for fetch-
ing his soule out of Purgatory: for ther
of we find not one word in *Toby*. The
heathen that prayed not to fetch their
dead out of Purgatory yet ceased not
from giving almes, and making funeral
feasts

feasts, *ferales cœnas sili-cernia*. Yea even among the Israelites there was some such matter, not for the redemption of the foule departed, but for the Consolation of the survivors: as we learne in *Jeremy*, where hee placeth this among the afflictions prepared for the Iewes.

Ierem. 16 7

Tertull. de

Resur. carnis

c. 5. vniuers

defunctos a-

trocissime ex-

aurit, quos

postmodum

Gulosisime

nutriunt.

Qui in me-

morius Mar-

tyr se inebri-

ant quomodo

anobis appro-

bati possant

&c.

Cyprianus de

duplici Mar-

tyrio An non

videmus ad

Martyrum

memorias

Christianum

a Christiano

soci ad ebbri-

etatem.

They shall not stretch out the hands for the in the mourning, to comfort them for the dead: neither shall they giue them the cup of Consolation for to drink for their father or for their mother. Neither can this cus-tome be reprocued in case ther e be nei-ther excesse nor superstition. 3. The

Christians in the primitiue Church on the day of the remembrance of the Martyrs, tooke their repast neer to the graues; and as abuse doth commonly intrude it selfe, they many times overdranke themselves and buried their reas-sons vpon the sepulchers. *S. Augustin* gainst *Faustus* the Manichean, lib. 20 cap. 21 saith. *How can wee allow of those that drinke themselves druncken at the me-mories of the Martyres? considering if they*

should

Should do it in their houses, al true doctrine
would condemne them? Hereby it appea-
reth that the meats set vpon the sepul-
chers were not a price or offering to
deliver the soules of the dead: for they
were set vpon the sepulchers of those
Martyres for whome the Church of
Rome holdes that wee must not pray.
4. Consider also I pray you whether
this Monke desired to be beleueed: and
mocketh not himselfe, when hee saith
that this bread and wine was for those
that were destined to weepe for the de-
ceased, and to pray for them, that they
might take some comfort? For what a
iest is this, to buy teares with bread? to
haue certaine persons destined and affe-
cted to weeping? & thus to bring tears
to be an occupation? and so of an afflic-
tion to erect a trade? A course indeed
practised by the heathen, and by the
Iewes imitated, yet by *Chrysostome* cō-
demned: which also the Prophet *Ieremy*
mocketh, saying. *Call for the mourning*
women and let them come. But what ap-
pea-

pearance is there that these teares premeditated and hired may bee accepted for a payment and satisfaction to the iustice of God, and so enable to redeem a soule out of Purgatory?

Fire of Helie
lie pag. 112.
& 13.

11 The same Monke, as also the fire of *Helie* doe inculcate many examples of weeping and fasting for the dead as the teares & fastings after the deaths of *Saul*, *Jonathan*, *Abner*, &c. Yet among all these lamentations we find no mention of prayer for the dead, or of Purgatory. Besides wee haue shewed that *Saul* died in Gods displeasure: that *Jacob* and *Moses* were also bewailed, who nevertheless never descended into Purgatory: and for such the Church of Rome saith we must not pray.

*Places out of the new Testament for
prayers for the dead*

12 Now follow the Friers places gathered out of the new Testament to the same purpose. The first is page 39.
and

and is taken out of the Gospell of S.
John, where *Martha* saith to Iesus Christ
 Lord if thou haddest beene here, my brother
 had not died. Yet doe I now know that what
 soever thou askest of the father he will giue
 it thee. It is very certaine [saith hee] that
Martha prayed our Lord Iesus Christ
 to make some prayer for her brother,
 for shee beleeued not that Iesus Christ
 could of himselfe raise him againe. All
 coniectures: All false propositions: and
 yet not without contradiction. For if
Martha beleeued that God would grāt
 to Iesus Christ whatsoever hee deman-
 ded, shee beleeued that Iesus Christ
 could raise him againe: for he could de-
 mand it. In this place the Frier prates a
 pace, and doth imitate *Cayer*, who in
 the beginning of his booke saith that A slander.
 wee beleeuie neither heaven nor hell.
 The intent of the Ministers [saith he] is to
 deny both Purgatory and Paradise: for wee
 know that at Geneva in the Italian Church
 after they had argued of the means to roote
 out the beliefe of Purgatory, one of their

Deacons rising up, said: let vs doe that which we had once determined: let vs deny the Immortalitie of the soule: so shall wee soone see Purgatory laid along. The fire of Helie saith, it was not a Deacon but a Minister: yea & he saith moreover that one Perrat a Minister of Geneva, in his life cōplained that among vs the beasts are buried with greater honour then men: But he speaketh as if a man already deceased: so truely hee is informed: but the man yet liveth, and if the accuser or accusation did deserue it I could easily from himselfe procure the confutation of so cold a slander. Hereypon were the Divell our principall enimie a man to be examined, I would demand of him whether our fathers that suffered martyrdom for the Gospell, who were so lavish of their blood, and so sparing of the glory of God, did think that there was no heaven, or that the soules were mortall? But in as much as wee meddle not with coniurings or making the spirits to appeare, as our adversa-

ties doe, let the Frier take his place and be our Iudge therein. Dare hee say that these persons did not aspire to eternall life? The two *Decij*, *Cursius*, or *Empedocles*, who with their deathes did purchase fame & voluntary lost their liues to purchase commendatiōs after death might haue done it without hope of immortalitie : But where the death is accompanied with infamy & the ashes overlaid with reproach, what man will without hope of immortalitie seeke an inglorious death, and voluntarily lose both his life and his honor? Moreover, who be our slanderers? Even the props and pillers of the Roman sea : a sea that hath beene blemished with Popes that haue made profession to teach that there is no Paradise, and that the soules of men doe die together with their bodies as doe the soules of beastes. Let these writers of fires, furnaces, & torrents acknowledge whether these be not the very words of the Councell of *Constance*, Sess. *II*. *John the 23*. Often and

very often in the presence of sundry pre-
lats and other good and honest men hath
said, supported, taught, and obstinately at
the instigation of the diuell, maintained
that there is no eternall life, neither any o-
ther life after this: yea he hath said and ob-
stinately beleued that the soule of man
dieth with his body and is extinct as those
of brute beasts. He hath also said that man
once dead shall neuer rise againe at the last
day, &c. And afterward it is said that all
this is publikely and well knowne. O
how the pulperts should haue rung of it
if any one of vs had spoken but the hi-
dreth part hereof.

12 There resteth yet one place ta-
ken out of S. Paule. 1. Cor. 15. 29. *What shall
they doe that are baptised for dead?* The
Fricke in lieu of these wordes for dead
hath set downe for the dead. The fire of
Helie committeth a notable falsehood
and disguiseth the passage thus. *What
shall they doe that baptise themselves for
the dead?* And then expoundeth that
which he hath corrupted in this manner;

Pag. 46.

Falshoods.

To

To baptise ones selfe signifieth to doe laborious and satisfactory workes for the dead: and withall wee must vnderstand that it is to fetch them out of Purgatory. Good God what a trouble some thing lying is? This interpretation is taken from *Be llarmine*, who according to his manner, hauing alleaged the explication of a number of the fathers as *Tertullian*, *Ambrose*, *Sedulius*, *Theodore*t, *Chrysostome*, *Oecumenius*, *Theophilact*, &c washeth al their heads, and for the establishment of his owne exposition confuteth all their explications. And this doth the Frier confirme with the autoritie of *Turrian* the Iesuite, who maketh vse of this passage. An excellent testimonie, and of great antiquity. But the sense of these wordes must be taken of the Apostles intent: his intent was to proue the resurrectiō: here to hee imployeth baptism, which in those daies was celebrated by plunging the whole body in water, in token that we are in death: & the comming forth

This is be-
scene in
Mat. 5. 16
Marc. 1. 10.

of the water representeth the resurrection: *S. Paules* meaning is that this signe were in vaine if there were no resurrection: and that in vaine we are baptized for dead, or as dead, and to represent vnto vs that wee are in death, if there be no hope of Resurrection. The explicatiō of *Theodore* groweth much herevpon, which also *Caietan* doth follow.

The places of scripture wherevpon these Doctors doe lay the foundations of their Purgatory. 1. *Cayer* pag. 5. pro-
veth the multitude of habitations vnder the earth by the creed; where it is saide *Descendit ad Inferos* in the plurall number: but his grammar faileth him: for in the Greeke it is *adus* in the singular; and *Inferi* in the plurall importeth no more diversity of chambers; or habitations then *Superi*, which signifieth those that liue vpon the earth. *Virgill. Aeneid. 6. Apud superos furto letatus inani.*

2. Againc, vpon the last of the Ar-

velation where it is written, Out of the Pag. 9.

throne proceeded a river of water cleare as christall. He foundeth Purgatory in rivers, in bathes, in yce, vnder the leaues of trees, &c. To the same end he alleageth the 92. Psalme. *The righteous shall flourish like a Palme tree.* And this passage doeth hee make to serue for a defence of his flowred meadow that lieth at the end of Purgatory. Let vs yeeld: this Doctor taketh vp the straw, which is not like the palme, albeit he assumeth that name; but rather like the figge tree which Christ cursed & it bare no more fruit.

*Peter Villor
Palme Cayes*

3 Himselfe defendeth the altars Pag. 17.
wherevpon the saying of a stinted number of Masses sufficeth to fetch a soule out of Purgatory: because in the lawe there was an altar of propitiation.

4 In page 23. he heapeth vp a whole bedroule of passages for Purgatory, as if they were paternosters. 1. Because there was a flaming sworde before the garden of Eden: and the same passage doth

doth the fire of *Helie* make vse of. 2. By the fire of sacrifices after the law of nature: for he imagineth that the making of sacrifices by fire is a law of nature, & thus doth he confesse that he hath lost his humane nature, because he doth not sacrifice by fire. 3. Because the law was given in fire. 4. By the perpetuall fire that was vpon the altar. 5. By the iudgement of God that must be in fire. 2. *Pet.* 3. Out of al this he cōcludeth that there is a purgatory. How many pens & sonnets shall wee pin vpon this doctor in reward of his profound subtilty. Some few other passages there bee, but they wil be found among those of his companions.

The auctor of the fire of *Helie* affordeth vs as devout ones. He in his 11. page endeavouring to stall his proofes, which [saith he] are as cleere as the sun, compareth me to *Seneca* maide, but I trust to make him more like to *Platarches* boy who plaid the Philosopher whiles they belaboured him.

5 Hee cutteth vp his reasons with this knife, flourishing at the gate of the earthly Paradiſe. This ſword is Purgatory and ſo did *S. Ambroſe* vnderſtand it: but hereafter wee ſhall proue it falſe.

6 Then commeth the ninth of *E. ſay, Impiety is kindled as fire, and ſhall deſtroy the bryers and thornes.* This fire is Purgatory, and well it may bee becauſe it is compared to iniquity.

7 Then followeth the Prophet *Micheas* the 7. *Reioice not againſt mee O mine enemye, though I fall I ſhall ariſe; whe I ſhall ſit in darkneſſe I wil beare the wrath of God, vntill hee plead my cauſe, hee will bring me to light and I ſhall ſee his righteouſneſſe.* This darkneſſe and this wrath are Purgatory, and theſe be the wordes of thoſe poore roasted ſoules ſpeaking to their enemies that doe reioice to ſee them tormented. 1. But how do theſe enemies reioice if they be in hel? 2. how doe they ſpeake one with another? 3. If theſe enemies be living, who ever reioiced

ced in his enemies death, because he was in Purgatory? Or who told him that he was there? and why doth he not rather feare then persist in his hatred? Why is he not rather sory that he is not in hel? 4. How commeth it to passe that God hath not yet iudged the cause of these poore souls against their enemies? 5. but reade the whole chapter and you shall perceiue that they that there speake be the living and not the dead.

8 After commeth the ninth of Zachary, *In the blood of thy covenant thou haste delivered thy prisoners out of the pit where is no water.* This pit without water is Purgatory: why doth he feare to put water in Purgatory, sith hee hath put snow in hell? Therefore also doth the frier contradict him and saith, that the most common expositiō speaketh of delivering soules out of Limbo. They shall agree, if they list, S. *Augustine* in his citty of God, *lib. 18. cap. 35.* shall vnderstande this of the deliverance from sinne and from the miseries of this life.

Pag. 46.
Pag. 68.

S. Hierom

8. Hierome in his cōmentary vpon this place, vnderstandeth it of hell: yet were it better that Gods word should be the iudge. *S. Matthew 21. v. 5.* alleading the former verses sheweth that this passage is meant of Iesus Christ. Now what is the deliverāce of the Church through the bloode of Iesus Christ but our redemption from the captivity of Satan and eternall death? Of this deliverance speaketh *Zacharie*, albeit vnder the figure of the deliverance from the captivity of Babilon: as also it were strange that *Zachary* speaking of the deliverāce of the Church through the bloode of the covenant shoulde speake only of Purgatory and Limbo, and make mention of the redemption from hell and eternall death.

9 That which followeth is verie pleasant. *Psal. 66. We went through fire & water but thou broughtest out into a refreshing.* In the former passage he woulde haue no water in Purgatory: now he will haue both fire and water there. Besides

sides, the place is falsified. For according to the Hebrew text it is, *Thou haste brought me out into a plentiful place.* Other passages he hath which are to be found among the friers passages.

The Frier
Pag. 30.

10 The first passage that he alledgeth is out of *Esay, 30. 33.* *Tophet is prepared of old, It is even prepared by the king he hath made it deepe & large: the burning thereof is fire and much wood: the breath of the Lorde kindling it like a river of brimstone.* Tophet saith the Frier is Purgatory: this king is God: and the breath of the Lord bringeth with it consolation, the end and the beatitude, &c. But against this doth *Cayer* quarrell and saie that it concerneth the iudgement of God against the iniquity of *Assur*, and confesseth that this king is the king of *Assur*. The fire of *Helie* returneth the ball to the Frier & holdeth this passage to be a *Noli me tangere*, but as I have answered so I answer stil, that we ground no articles of faith vpon Allegories.
2, Secondly, *Tophet is a place neere to Hierusa-*

This hee
saith. p. 34.
Pag. 60. 16.

Pag. 147.

Jerusalem in the valley of Hynnon, as wit-
 nesseth *Iosua. 15.* and *2. King. 23.* where
 the Idolaters burned their children to
Moloch or *Baal*. Wherevpon the Pro-
 phet here taketh *Tophet* for the tormēt
 prepared for the wicked. 3. That in the
 whole course of the text it appeareth
 that *Esay* speaketh of the wicked, not of
 the children of God. 4. That the frier
 falsifieth the passage in saying by the
 king where in the Hebrew it is for the
 king. 5. That this king is the king of *As-
 sur*, or of *Assiria*, of whō we spake not
 many lines before. 6. That this king be-
 ing an enimie to God and his people,
 the torment that is provided for him
 cannot be Purgatory.

The frier
 taketh *As-
 sur* to be a
 mā's name
 not of a
 Country
 As if I had
 said the
 king *Assur*,
 but I said
 the king
 of *Assur*

The Frier in all this reproveth two
 things which make nothing to this que-
 stion. First he will not haue *Tophet* in
 this place to bee the place where they
 made their children to passe through
 the fire: but let him then learne what is
 written. *2. King. 23. Iosias defiled Tophet*
which was in the valley of the children of

Gen. 31. 27
Exod. 15. 10
Ios. 18. 34.

Hin-

Hynnon, that no man should make his son or his daughter to passe through the fire to *Moloch*. This word *Tophet* cometh of *Toph* which in Hebrew signifieth a drumme, because the Priestes of the Idoll [so long as the burning of the children lasted] made a noise with drums and batons after the manner of the *Caribantes*, least the parents should heare the crye of their children. Therevpon did *Iob*, complaining that hee was disdained and shouted at, say that hee was made *Tophet*, a tympanization and a byword or scorne, as also the Greek doth so translate it. The Roman translation turneth it and saith, *He hath made me an example*: The Fryer will haue this tympanization to be Purgatory: for had there beene here any speeche of a tub, or of a lanthorne, hee woulde also haue found some shift to proue that those things signified Purgatory. *Iob* therefore by his account, albeit aliue, yet complaineth that hee was placed in Purgatory. Secondly he doth contest that the children

Maldonat.
& Lyra up.
on the 5.
of Matth.

dren were not burned or consumed in
 Tophet, but only purged: this cannot
 proceed but either of grosse ignorance,
 or of extreame malice: for the Scrip-
 ture is full of proofes to the contrary.
Jeremy, 7. 31. saith, They haue built the
high place of Tophet in the valley of the
sonnes of Hinnon, to burne their sonnes
and daughters. Again, They haue built
the high places of Baal to burne their sons
with fire, for burnt offerings vnto Baal. It
is in the Hebrew Baar, which signifieth
to burne. And this word Holocaust signi-
fifieth a sacrifice which they burnt and
wholy consumed. But because of late
they begin to preferre the Roman tran-
slation before the Hebrew text, that is
to say, a corrupt translation before the
originall, a troubled ditch before the
cleere spring. Let vs produce the same
text of the commō translation: Adif-
saerunt excelsa Baalim ad comburendos
filios suos igni in Holocaustum. Immolau-
erunt filios & filias suas demonijs. Likewise
in the second of Kings 33. Accipiensque

Ierem, 19. 5

V

Rex

Rex primogenitum suum, obtulit holocaustum: It is therefore contrary both to the history and to the language to say that the selfe same translation in sundry places turneth *lustrare filios*, for *irremare*, purge for burne.

Here the Frier hath bethought him of a notable fable, fetched out of the bottome of his budget. Hee saith that my selfe being reduced to a shamefull silence, *An Englishman whome I had brought for my Gossip, whispered me in the eare and told mee that lustare signified to burne.* This is a double vntruth: for on the one part he maketh as if all the assistants help him, and that I was in a manner alone: on the other part there was never an Englishman in the company: indeed there was a young Flemming, whom I never saw before: when the Frier said that *Excogitatum commentum* signified a Commentary, confirmed this explication by the autoritie of *Rebelais*, who said, waight of larde with a Comment. As for this word *lustrare* I main-

maintained that it ought to haue beene
Cremare, to burne: also that the transla-
tion was false, and I suppose I needed
not make many protestations vpon a
matter so vnworthy the meanest schol-
ler. In vaine therefore did hee borrow
out of *Calepin* and from the Iesuits of
Tournom those passages where *lustrare*
signifieth to purge. Wherein neverthe-
lesse he spitteth nothing but barbarisme
and blockishnesse. I will therefore read
him a lesson, therein doing him good
for euill. Hee alleageth a passage out of
the third of *Livy*. *Ibi instructum exerci-*
tum ove siue tauris tribus lustrauit, and
then he doth expound it. He purified his
army by the sacrifice of one sheep or three
bulls. But had hee had but a taste of anti-
quitie, he might haue heard of a kind of
sacrifice frequent among the heathen,
named *Stonetaurilia* and he would not
haue put *Oue siue tauris* instead of *Oue-*
siue tauris, but this passed the Monks lear-
ning and capacitie.

Demost. con-
tra Aristocrata
testis ait, cum
qui aliquem
accusauit ta-
lis sacris (in-
ouetaurili-
bus iurare
soluitum.

They also make vse of the best

of Samuell, cap. 2. in the song of Hannah
in these words, The Lord killeth and ma-
keth alieue; bringeth downe to the graue &
raiseth up. Now in lieu of graue they
put hel, and this hell [if we beleue the]
signifieth Purgatory: In Hebrew it is
Sheol which signifieth the state and con-
dition of the dead, the pit, the Sepul-
cher. The Roman translation still tran-
slateth it hell. As in the 140. Psalme,
Our bones lie scattered along the hell: also
in the 30. Psalme. Thou hast brought my
soule out of Hell: Iacob also in Genesis
saith, Thou shalt bring my white haire into
hell. Againe, Psalme 49. They shall be laid
in hell, or in the sepulcher like sheepe in
these & such like places who seeeth not
that the word hell is euill put instead of
death or the graue. As for the passage
in the song of Hannah the Frier confes-
seth that the same is meane of tribulati-
ons, but he saith, if it be by comparison,
who euer heard of things done that are not
He saith true: and therefore this com-
parison must not be taken of Purgato-

In the He-
brew it is

sheol

30 Psalme

Gen 28

Psalme 49

Gen 28

Gen 28

which is not: as also the chiefe interpreters of the Romish Church *Casertan*, *Lyra*, and the ordinary Glosse, doe not by this passage mean Purgatory. *S. Augustine* in his 17. booke, and 17. Chapter of the Cittie of God expoundeth this Canticle at large, yet speaketh not one word of Purgatory. One of the Assistants vpon this passage, meaning to helpe the Frier, produced a *Rabbin Isaac Afsi* the *Arabian*, who speaketh of two hels: whervnto albeit I could haue answered and proved that that had no communitie with Purgatory: yet I thought it better to say *That Gods enemies were not to bee iudges in the cause of God: That the truth borrowed no weapons of her adversaries: that Virgil and Plato had also spoken of Purgatory.*

12 The Frier saich he hath a whole sea of witnesses: hee might haue said a sorrest: for that would haue serued to kindle Purgatory: he thus therefore entereth into this sea, the sixt Psalm, *O Lord rebuke me not in thy rage, neither*

The Frier
speaketh as
if it had bin
himselfe
that produ-
ced this
Rabbin.
Read Aug.
de Civit.
Dei, lib. 21
cap. 13.

chasten me in thy wrath. This rage is hell
 this wrath Purgatory: with a law [saith
 he] of satisfaction and chastisement of
 the faithfull deceased, but most severe.
S. Augustine vpon the sixt Psalme and
 these words *Rage* and *wrath* saith thus.
Ego puto unam rem duobus verbis significatam: I think that one thing is signified by
 these two words. As for the purging paines
 whereof in some places he speaketh in
 my next Chapter I will shewe that my
 adversaries do corrupt and wrong him.
 The like we say of *S. Hierom.*

13 Then followeth an other out
 of the fourth of *Esay.* *The Lord shall wash
 the filthinesse of the daughters of Sion: and
 purge the blood of Hierusalem out of the mid-
 dest thereof by the spirit of iudgement, and
 in the spirit of heate.* This purging and
 this spirit of iudgement and of heate is
 Purgatory. But note that this purging
 is made in the midst of *Hierusalem.* There
 then is Purgatory: not vnder the earth,
 not in the rivers, not in the yce: for it is
 too hot in *Iudea.*

14 Here cometh a braue one out of *Malachi* the 3. who may abide the day of his comming, and who shall endure when he appeareth? For he is like a blowing fire and the fullers sope. This blowing fire is Purgatory: for in his bible he hath *Ignis conflagans*, that is, by the explicatiō of this poore doctor, a blowing fire. What Regent is there that would not whip his scholler for such a grosse fault. Learne doctor that *Conflare* signifieth to forge, or bake in the furnace. *Et curua rigidum flectes conflantur in enssem*. Surely it is a shame to overcome a man so impertinent.

15 In the 7. of *Daniel*. A fiery streame Pag. 37.
ran before him. This streame is Purgatory: why did he forget *Gedeons* bottels, or *Sampsons* Iaw bone of an Asse: for in these things could he by the subteltie of his brain haue found out Purgatory. But to let passe these toies, let vs see whether in the newe Testament they can find any prooffe smore apparant.

16 The first passage in the new Testament.

stament is in *Matthew* the 5.22. *who soeuer is angry with his brother vnadvisedly shall be punishable by iudgement: and who soeuer saith to his brother Racha shall be punishable by a Counsell, & who so shall say foole shall be punishable by hell fire.* Here see I never a word of Purgatory. Likewise the principall Interpreters of the Romish Church as *Lyra, Caietan, Maldonat* and the ordinary Glosses haue otherwise expounded this passage, as also *S. Hierome, S. Chrysostome, S. Hillary & Theophilact*, who writ expresse Commentaries vpon *Matthew*: but against all these doth the Frier oppose *S. Augustine*, and saith that in this place he hath found Purgatory, in the first booke of the words of our Lord vpon the mountaine, and then he exclaimeth *S. Augustine found it: Du Moulin denieth it: I had rather finde it with this holy doctour, then so much as heare the blasphemy of the deniall, from this tiercelet of an hereticke.* Herevpon I beseech the reader to see the place of *S. Augustine* wherein in truth this

Falshood

this good doctor expoundeth this passage, but he speaketh not of Purgatory neither of the torment or purgation of soules separate from the bodies. This Monke alleadgeth also his 31. sermon ^{Falshood} vpon the words of the Lord, wherein this passage is not so much as quoted, so farre is it frō being expounded. Nay more, all the fourth sermon is vpon this passage, wherein neuerthelesse there is not any speech of Purgatory. O frotke! how many vntruthes dost thou cover? how deerely wilt thou buy this licentious abusing of the people, vnlesse God be mercifull vnto thee? But the weaknesse of this argument doth appeare in that our doctours do contradict them ^{Pag. 33.} selues in the expounding thereof. The Monke by hell vnderstandeth Eternall paine: *Cayer* affirmeth that this *Gehenna* is Purgatory. A cup of theologicall ^{Pag. 21.} wine to reconcile our doctors. The author of the fire of *Helie* saith that these three different punishmentes are after this life. If *Iudgement* signifie Purgatory and

and *Gehenna* hell, what shall become of the punishment by *Connsell*? Vndoubtedly that is our flowred meadow : or some other part of Purgatory.

17 This that followeth is pleasant and proceedeth from the same Evangelist and the same chapter . and from S. *Luke* cap. 12. v. 58. who saith, *when thou goest with thy adversary to the ruler, as thou art on the way labour to bee delivered from him, least hee bring thee before the Iudge, and the Iudge deliver thee to the Iaylor, and the Iaylor cast thee into prison: I tell thee thou shalt not depart thence untill thou hast paid the last penny.* S. *Matthew* saith, *Agree quickly with thy adversary.* Instead of these words, *labor to be soone delivered from him*: The allegory pleaseth them to say the adversary is the divell: the way is the life: the Magistrate is God: the prison is Purgatory. I. would they haue vs to agree with the Divell: or if the divell shall be the executioner, who shall be the adverse party? Some weening to speake skilfully, do say that
the

the aduerse party is the lawe : but it is worse. 2. For *S. Luke* saith that we must labour to be delivered from this aduerse party whiles wee bee on the way with him: Are we on the way with the law? Or do we go to the Magistrate with it? 3. Where shall wee labour to deliver our selues & to shake of this yoake? Rather should shee alwaies rule and guide vs in this pilgrimage. 4. But if the Diuell be the Taylor, would they haue the Diuell to lead the soules into Purgatorie? 5. How dare they say that Purgatory is a prison, from whence none shall depart before they haue paid the last penny, considering that the Pope fetcheth forth the soules before the tearme of the full satisfaction expired? The sense of this passage is cleere. Iesus Christ exhortet hvs to peace & atonement with our neighbors that trouble and molest vs: so do all the ancients take it: *S. Ambrose* vpon this place saith that Iesus Christ speaketh, *De reconcilianda pace dissidentium fratrum*: of knitting againe

of

Tertul de
Anima, c. 35

Tertul. de
Anima, c. vli

Falshood.

of peace betweene disagreeing brethren.
Maldonat the Iesuit the same. S. Hillarie
in his comment vpon this place is more
expresse. Tertullian in his booke of the
soule, of the same. Theophilaet reiecting
the allegories expoundeth it thus. *Eti-*
amsi iniuria affectus fueris, ne ab eas ad tri-
bunal, ne ob potentiam aduersarij gravio-
ra patiaris. Albeit thou hast wrong yet goe
not to the Iudiciall seat least it fall out worse
with thee through the power of thy aduer-
sary. S. Hierome & S. Chrysostome say the
same. To all this our men be dumbe &
champe on the bit. Only the Frier al-
leadgeth an heresie of Tertullia, wherein
he saith that the last penny implieth the
least sinnes, which are paid by the delay-
ing of the resurrection. And is it our
Master friers will that this resurrection
be the issue of Purgatory? But he mali-
tiously doeth dissemble the wordes of
Tertullian ensuing: *Hoc etiam paracletus*
frequentissime commendauit. For he vp-
holderh this doctrine vnder the ancto-
rity of Montanus an Arch-hereticke,
who

who nameth himselfe the paraclete & holy Ghost. The same Frier commit-
teth a notable falshood in that to de-
fend the explication of this passage he
bringeth the auctority of *S. Cyprian*, who
throughout all his workes hath not ex-
pounded this place: besides those words
of *S. Cyprian* which hee hath alleadged,
he hath wrested and taken in a contra-
rie sense to kindle Purgatory, as in our
last Chapter we will proue.

After all this the frier, as writing the
Cock to the Assle, in lieu of answering
accuserh vs that we do beleue that the
soules shall not enioy the glory ~~until~~
the day of iudgement: which is false &
most sclanderous: for we al do beleue
that the soules of the faithfull departed
out of the bodies, do enter into the hea-
venly glory. It may be that in some pla-
ces in the writings of our men some of
them may say that they doubt whether
the soules in the day of iudgement shall
receiue any increase of glory: or drawe
nearer to the contemplatiō of the face

Falshood,

of

of God, not in place, but in degree of glory: but this is nothing to salvation, neither toucheth the purity of faith: & withall it was the opinion of many of the ancients, namely of *S. Augustin* who vpon *Genesis* in his twelfth booke, cap. 35. saith, *They see not God as the Angels do see him, because they haue still a natural desire to moue their bodies, which withhold them, &c.* A reason whereto we wil not subscribe: howbeit we see that hee did thinke that after the resurrection, the Saints shall haue an encrease of gloria. Finally hee accuseth vs of selandering Pope *Iohn* the 22. of being tainted with this heresie: wherein he sheweth himselfe a selanderer in print: for how is it possible we should holde that opinion, sith we condemne it in others? As for *Iohn* the 22. alias 23. the case is to plaine to be dissembled: *William Ockam* in his worke of 53. daies, and *Adrian* in the question of confirmation, doe accuse him to haue held that the souls should not see God before the resurrection:

Note the
monk saith
Ioh. 22. for
23. so to o-
mit Pope
Iohan.
Pag. 35.

Gerson in his sermon of the passeover
witnesseth the same and saith that the
Divines of *Paris*, with the assistance of
Philip the long, king of *France*, for-
ced him to vnsway it. Neither doth it any
whit helpe the Monke to search whe-
ther the time quoted by *Calvin* be free
from error: for it importeth not whe-
ther *Gerson* lived in the time of the said
John or after, so long as the matter is
true: as *Bellarmino* [from whom the
Monke borrowed this Arithmetically
disputation] doth confesse in his fourth
booke *De Pontifice Rom.* in these words.

In the behalfe of *Adrian* I answer that *Iohannem*
this *John* did indeed beleene that the soules *hunc reuera*
shall not see God untill after the resurrection *sentisse ani-*
on. The authorities of the Fathers that *mas non vi-*
he doth afterward alleage are false, and *suras Deum*
hereafter shall be spoken of. *nisi post re-*
surrectionē.

18 They do yet adde one passage The fire of
more out of the 12 of *Matthew. v. 32.* *Helic.*
whosoever shall speak against the holy Ghost
it shall not be forgiven him in this world
nor in the world to come. This would not
Iesus

Iesus Christ haue spoken [say our ma-
sters] if there were not some sinnes that
shall not be forgiven in this world, but
shall in the world to come: and this
world to come is Purgatory: wherein
their memory faileth them: for they say
that Purgatory was already in the time
of Iesus Christ, then could not Iesus
Christ call it in the world to come. But
if our mens reply be true, that Purgato-
ry is the world to come, in regard of e-
very particular living person to whome
this punishment is yet to come, there
shall be by that reason a thousand milli-
ons of worlds to come, all differing in
beginning and in continuance. This at
the least doth remaine; that with Iesus
Christ [who spake] Purgatory could
not be the world to come. 2. Againe Ie-
sus Christ speaketh of a world wherein
sinnes are forgiven: but they say that in
Purgatory sinnes are punished: and that
the pardon for all manner of sinnes is
already granted in the life through Ie-
sus Christ only. In Purgatory they bear
the

the punishment of the sinnes already pardoned, Thus doe they runne themselves on the Pikes, as also they answer nothing to the matter. And as for the Frier his answers are ridiculous & haue no correspondence with that which I haue said. The autor of the fire of *Helie* doth shew by the example of *David* & *Ahab* that the sinner obtaineth mercy by the punishment: but hee deceaueth himselfe: for it is true as concerning such paines of this life as tend to the amendment of the sinner: but not of Purgatory, where there is no amendment: neither could this haue bin better confuted then by cyting *S. Augustine*, who saith, *Hic vre hic seca, vt in eternū parcas*. For he saith *Hic*, not *in purgatorio*. 3. Thirdly, what is this world to cōe then? Let vs learne it, not of these people which transforme all things into matches to kindle their Purgatory, but of Iesus Christ himselfe and his word. Iesus Christ *Luke, 20. 35.* telleth vs that this other world beginneth by the re-

surrection. They [saith he] that shall bee
 counted worthy to obtain that world and the
 resurrection of the dead. Neither must we
 think it strange that it is said that in that
 2. Tim. 4, 18 day sinnes shall be forgiven. 1. Sith S.
 Paule desireth that God would shewe
 mercy to the house of one *Sephorus* in
 that day: which is as much as to pardon
 the sinnes. 2. S. Peter also *Act. 3. 19. 20.*
 saith that in that day our sinnes shal be
 blotted out *Amend your lives that your
 sinnes may be blotted out when the time of
 refreshing shall come from the presence of
 the Lord, and that hee shall haue sent Iesus
 Christ who was before preached unto you.*
 3. For as the holy Scripture calleth that
 Rom. 8, 123. day the day of our redemption and a-
 Luk. 21, 28. doption, because that then it shall bee
 fully revealed and consummate, so the
 same day vpon the same reasons may
 be called the day of remission of our
 sinnes. And some sinnes there be which
 albeit by the iudgement of the Church
 they may be pardoned in this life, yet
 they shall not bee pardoned in the last
 day:

day: such is the sinne against the holy Ghost. To all this our aduersaries are as dumbe as a fish, and endeavor by a great heap of the Fathers to proue that sinnes are also forgiuen in the world to come: but to what purpose, sith we doe grant it? Shall this people be suffered to pervert our words & turne our speech contrary to that which wee beleue? They beat the aire and lose their blows: and our Monke sclandereth mee saying *Sclander.* that I call the fathers our aduersaries: but where did I so?

19 The passage wherevpon they doe most insist is taken out of the first to the Corinth. cap. 3. where S. Paule saith *Other foundation can no man laie the that which is laid which is Iesus Christ. If any man build vpon this foundation; gold, siluer, precious stones, timber, hay, stubble, every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every mans worke of what sort it is: If the worke of any that hath built therevpon*

doe abide, he shall receaue waies. If any mans worke burne he shall lose, but hee shall bee safe himselfe, howbeit as by fire. For fire [say my men] is Purgatory, wherein the workes are tried by fire: for it is said, If any mans worke burne, and againe, Hee shall be saued, but as it were by fire. Al this is full of impossibilities and absurdities.

1. First an article of faith must not bee grounded vpon allegories saith *S. Hierom* on *Mat. lib. 2. Nurg. Parobole & dubia enigmatum intelligentia potest ad auctoritatem dogmatum proficere.* & so saith *Tertullian* also. But albeit *S. Paul*, who by revelation receaved the sence of the Scriptures, did sometime vse the Allegorie as in the fourth to the *Galathians*, it followeth not that it is to be permitted to every newe commmer: much lesse to men that plead for their owne profit. Besides, the selfe same thing that *S. Paule* teacheth by Allegories is elsewhere proued by eident demonstrations. But these men produce no manifest passage where it is said that after this

Ierem. 30.
Heb. 12. 9.

this life there is a place wherein the
 soules of such as haue not satisfied to
 the full in this life must bee purged by
 fire. They resemble foxes who being
 hunted doe saue themselves in some
 thick bush: for they seeke only thorny
 and darke places. 2. It is here spoken of
 a fire that trieth the worke, but tormē-
 teth not the persons. 3. Also even in
 Purgatory the soules are not tried but
 punished: for God needeth not their
 triall to knowe them. 4. Againe here it
 is spoken of a fire wherein every mans
 worke shall be manifest. In Purgatorie
 nothing is manifest to vs. 5. Againe, of
 a fire wherein every mans works are tri-
 ed: then also the worke of the Virgin Pag. 17.18
 Mary and of the Apostles, which mo-
 ued the autor of the fire of *Helie* to
 make them also to passe through Pur-
 gatory: *But, he saith, this fire shall bee to*
them as the fiery furnace was to the three
children, which seemed a moist wind. Thus
 doth this doctōr imagin or mock: but
 his companions say nothing. 6. It is
 here

here spoken of a fire that burneth the worke, but not the soules : and vpon this place it was that the Frier being demanded whether was whipped, the thiefe, or the theft, answered [with the mirth of all the assistants] that it was the theft that was whipped. 7. Hereto adioine that it is said, if it burne the workeman shall haue losse : but in Purgatory nothing is lost besides, although the sins were burned, yet in such burning there should be no losse. 8. This examen and triall by fire is called Day: but Purgatory [if we list to belecue them] is vnder earth. The fire of *Helie* denieth that this fire is called Day: but note these words of the Apostle, *Every mans worke shall be made manifest : for the day shall declare it, because it shall be revealed by fire.* For hee setteth this prooffe in the day & in sight and therefore the fire of *Helie* hath omitted these words, *The day shall declare it.* And the Frier hath changed them & saith *The day of the Lord shall declare them:* This day of the Lord [say they] is the day

It is in
Greece.
ἡμέρα
κυριακή

day of death: so large is their liberty to
 falsifie, and to wrest. For whoe did ever
 heare death called the day of the Lord?
 Yea and admit this explication were re-
 ceauable: how is every mans worke
 then revealed and manifested? But the
 sense of this word, day, must bee taken
 from the same Apostle in the 13. verse
 of the next Chapter, where this worde
intra signifieth triall and iudgement.
 9. Againe, *S. Paul* saith *as by fire*, it is not
 then *by fire*: and to no purpose do they
 bring vs in the words of *S. Iohn* *Vidimus*
gloriam quasi vnigeniti: for the barba-
 risme and incongruities of the vulgar
 translation must not be admitted for a
 rule. The autor of the fire of *Helie* pro-
 duceth yet another passage out of the
 125 Psalme, where this word *Quasi* im-
 porteth no similitude: but the truth it
 selfe. *When Syon returned out of captivity*
we were as comforted: but according to
 the Hebrew originall, *we were as they*
that dreame, and so hath *Pagnine* and
Arias, and all good translations.

10. Also throughout all this passage there is not one word whereby it may appeare that this tryall is made after this life: I confesse that the rewarde of the faithfull is after this life: and the fire of *Helie* neede not to admonish vs with such exclamations: for the question concerneth not the time of the rewarde, but the time of the triall. 11. Neither is there any word that speaketh of the torment of the soules: for the saide fire of *Helie* endeavouring to proue that here it speaketh of tormēts is deceived in his Logicke. For these be his words. Doth not *S. Paule* say, *If any mans works burne he shall incurre damage?* Is not hee that is tormented, endamaged? An argument in the second figure, composed all of affirmatiues.

Pag. 16.

He that is tormented endureth damage
He whose works burne endures damage
Thē he whose work burneth is tormēted
 Besides the first proposition is manie times false and particularly in this matter, considering that the torment of the soules

soules in Purgatory is [if wee beleue
these men] without losse & to the good
of the soules. Now herein I must frak-
ly confesse that the auſtor of the fire of *Du Val.*
Helie hath yet some dexterity in sophi-
stry: but the Frier speaketh like an Ide-
ot and a man of a craſed braine, for all
his diſcourſe is ſpent in laying of max-
imes and principles, whereby hee will
haue this caſe decided, as if it were in
him to impoſe lawes and principles in
this buſineſſe. And indeed if you looke
narrowly into the matter, you ſhall
finde theſe principles to bee the caſe it
ſelfe: for they ſet downe as a plaine caſe
and confeſſed, that in this fire the peo-
ple are tormented, and do ſeele the trial
of this fire. Now this is the point of the
controverſie and that which wee doe
ſtiſſe and ſtedfaſtly deny: that *S. Paulo*
ſpeaketh no ſuch thing. Howbeit in the
end he muſt haue the grace of it, & ad-
mireth my ſlackneſſe, as being incapa-
ble to comprehend his ſo childish prin-
ciples. As for the explication of this
paſſage

passage, it must be gathered out of that that goeth before. *S. Paule* in the 5. verse of this chapter speaketh of doctors and pastours, and of the preaching of the Gospell. And particularly of Doctors, who holding a good foundatiō, which is Jesus Christ, do neverthelesse adde of their inventions and slight doctrines, which he calleth *wood, hay and stubble*, in regard of the pure and solide doctrine, which he tearmeth *Gold, silver and precious stones*. This wood therefore & this stubble being examined by the word of God, as mettals in fire, can not subsist, but must needs be consumed. But as concerning the parson of the pastor he shall be saved in regard of the good foundation that he hath holden, yet after triall made as it were by fire. This explicatiō is naturall, and springeth of it selfe: and every one that knoweth that *S. Paule* here speaketh of shepheards whom he nameth Builders, will easily admit this explication. And hereto do agree *Saint*

Hieron. contra Iovinian lib. 2.

Ambrose, S. Hierome, Sedulius, Tertullian

in, in his first book against *Marcion*, cap.
6. yea even the chiefe doctours of the
Romish Church, *Lyra*, *Thomas*, *Caietan*,
and *Bellarmino* in his first booke of Pur-
gatory. cap. 4. They all hold, I say, that
these builders are the pastours and the
preachers, and the building the preach-
ing of the Gospell: yet doth the Fryer
make a scorne of all this and saith that
they be meere fopperies!. This also is
the reason that in the front of his book
hee armeth himselfe with these titles,
*The reverent father Frier James an Obser-
vant in Portugall: Doctor of Divinity and
preacher ordinary to the King*, that so hee
may with the greater auctority fight a-
gainst his owne Doctours and all anti-
quity. As concerning this fire *S. Au-
gustine* and Pope *Gregorie* the first doe
say that they be the tribulations of this
life: *Chrysostome*, *Nazianze*, *Theophylact*
& *Occumenius* doe vnderstand it of hell:
& among them there is marvailous dis-
cordance: It is also a pleasure to reade
Bellarmino and to consider how hee ga-
the-

S. Virg.
Hormidas
Pope in
the Tomes
of the coun-
sels saith
that the
builders
are the do-
ctors and
the fire the
Synode.
Dial. 4. c. 39.

thereth the opinions of the fathers and confuteth them all : for of fīue or sixe severall opinions sometimes he alloweth never a one, but bringeth in a new: sometime he retaineth that which hee best liketh, or that most favoureth Purgatory.

20 The Frier also citeth this passage out of the 21. of the *Revelatio.* And *there shall enter into the cittie of Hierusalem no vncleane thing, how little soever,* wherein we finde a double falshood, for these words *how little soever* are his addition : afterward in this passage by the vncleane are meant the profane and reprobate, as appeareth by that which is added thereto. *There shall not enter therein any thing that is vncleane or any that worketh abomination or falshood.* This last word might haue terrified him and caused him to haue apprehended the punishment denounced against falsifiers. Moreover nothing that is vncleane shall enter into Paradise: for the wicked are excluded, and as for the good Jesus Christ

Christ purgeth them from all sin.

21 Cayer obstinately armeth himselfe to make vse of the resurrection of *Lazarus* in his prooffe of Purgatory: and yet is this argument trivial among our aduersaries: The soule of *Lazarus* [saie they] where was it before it did rise againe? It was not in hell: for frō thence none commeth againe: neither in Paradise: for then Iesus Christ shoulde haue done him wrong to fetch him from thence: the must there be a third place, and the taile that they here adde is notable: that is, that this third place is a place of torment, and a fire called Purgatory. Hereto we say^{Luk. 16. 25.}, That the soule of *Lazarus* whom Christ raised was in the same place with the soule of the other *Lazarus* mentioned in the 16. of *Luke*, that is in *Abrahams* bosome, which is no place of torment: for *Abraham* was there, & Iesus Christ saith that *Lazarus* after the miseries of this life was comforted. Neither should our aduersaries thinke it strange that God

God taketh a soule out of the place of rest, to returne it for a short time into a place of combat and affliction, sith Iesus Christ in *John 11.4.* saith that it was done to the end the son of God might bee glorified: for the glorie of God ought alwaies to take place aboue all particular interest: besides that God was able afterward to reward him with greater glory: The best is that our aduersaries at vnawares do argue against themselves: for they belecue that *Henoch* and *Elyas* men already blessed, shal returne downe to fight against Antichrist, and shall suffer persecution, yea and death it selfe. They also say that the Pythonesse fetched the soule of *Samuel* from his rest. If they hold that God permitted this to a witch & forceresse for the contenting of the vngodly curiositie of *Saule*, why wil they not permit as much to Iesus Christ for the glorie of God and the advancement of the Gospell? But if this *Lazarus* came forth of a burning fire, why brought he no news?

Or

Or could hee conceale a matter of such importance? or had he so soone forgotten so sensible a torment? There are yet two passages that are common to all these doctors, *S. Paule, Philip. 2. 10. saith, Like as at the name of Iesus everie knee should bowe; both of things in heaven, of things in earth, and of things vnder the earth.* Also in the fifth of the Revelation. *And all the creatures which are in heaven and on the earth, or vnder the earth, and in the sea, yea and all things comprehended in them heard I saying: to him that sitteth on the throne, and to the lambe be praise, honor, &c.* With these passages they blow their Imaginary fire, and say that they that are in heaven are the Saints: They that are vpon the earth are the people living. That they that are vnder the earth are the soules that are tormented in Purgatory. 1. But who shall bee the creatures that are in the sea? The fire of *Helie* saith. They be the inhabitants of the Ilands: that is to say. The English, the Corfes, the Candiots, &c. He taketh

these people to bee creatures that are not vpon the earth. Let vs not laugh but proceed and heare how he prooeth it. He produceth the sixt of *Esay* in these words. *Thy heart shall reioice when the whole multitude of the sea shall come vnto thee.* A passage for the purpose. But read over all the whole Chapter and I will turne Munke if you find any such word. 2. But why doe they rather say that they be the soules in Purgatory, then the soules of children that died without baptisme, who they say are vnder the earth. 3. Withall note that they adde a prettie patch which *S. Paule* and *S. Iohn* had forgotten: namely that they that are vnder the earth are tormented in fire for a time: for in defence of new Divinitie wee must seeke new Logicke. 4. Neither are we to omit that this passage is become a paire of bellows to Purgatory. Sith they hold that it is vnder ground : for according to *Pope Gregory*, *Alcuyn*, *Peter Damyan*, and others, that place Purgatory in bathes,
in

in Rivers, in the Ice, in the winde, and
vnder the leaues, this passage is to no
vse. And surely the fire of *Helie* who saith
that the Church hath defined nothing
concerning the place where Purgatory
standeth, hath greatly overshot him
selfe in vsing this passage and defining
that Purgatory is vnder the ground. Pag. 33.

Now to proue that those that are
vnder the earth are not the diuels, they
vrge these words of *bowing the knee* also
these words of *giving praise and glory*
which the Frier falsely accuseth me to
haue omitted. They say then that the
diuels never bow their knees before
God, neither praise him. For the bow
ing of the knee doth import a submissiō
and voluntary obedience. In answer
I say that *S. Paule* himselfe in this selfe
place shall decide this controversie. For
in saying that *every knee shall bow*, of
those that are in earth, he evidently com
prehendeth all men both good & bad;
whereby it appeareth that bowing the
knee doth not in this place signifie vo
lunt.

luntarily and religiously to serue, but
 only to bee in subiection: or else they
 must say that the wicked doe volunta-
 rily serue Iesus Christ. 6. Also in this
 place S. Paule speake th of the soveraign
 Empire given to Iesus Christ over all
 creatures, then withall over the wicked
 and diuels which haue beene and shall
 be forced to giue glory to Iesus Christ.
 7. Wee haue another passage of the
 same Apostle taken out of the fine and
 forty of *Esay* where this word to bowe
 the knee is plainly expounded: for in
 the 14. to the Romans he speaketh thus
 of the last iudgement. *We shall all appeare
 before the iudgement seat of Christ, for it
 is written I line saith the Lord: let euerie
 knee bow before me, and euerie tongue giue
 praise vnto God.* In this place S. Paule ta-
 keth to appeare before the iudgement
 seat of God, for bowing the knee be-
 fore God. The wicked therefore & the
 diuels shall bow the knee because they
 shall appeare and be forced to acknow-
 ledge the iustice of God. In this regard
 doth

Luk 8. 27.
 28.

doth *Iustine* the *Martyr* in his dialogue
against *Triphos* say that the Infernall
spirits are subiect to Iesus Christ bow-
ing their knees at the bare pronounti-
ation of the Crosse. 8. As for the prai-
ses spoken of in the fifth of the Revela-
tion, they are the praises of all creaturs:
of whom, even of the inanimate, as of
the heauens, the earth, the sonne, &c.
The Scripture in aboute a hundred pla-
ces saith that they praise the eternall:
especially in the P salme 148. where this
is repeated some twentie times. Nei-
ther need we goe any further then this
passage, namely of the Revelation to
proue it. For he saith, *I heard EVERT*
CREATURE which is in heauen: the
the sunne, the starres, the Angels, &c.
he also saith, *All that is on the earth, vnder*
the earth, and in the sea, yea even all
things that are comprised in them, &c. It
appeareth then that he speaketh of all
creatures: and this is it that made our
adversaries to omit these words *yea all*
things that are comprised in them, with

Psal. 139.

Psal. 140.

Psal. 145.

a notable falsehood according to their custome, thereby to abate the edge of Gods word and to take from him that which pierceth the very vntruth. I should wrong the autor of the fire of *Helie* if I should suppress one inuentiō which he doth very gallantly produce to shewe that the diuels doe not bowe to Iesus Christ. *If* [saith he] *Du Moulin himselfe will not put of his hat when wee speake of the name of Iesus how can the diuels be forced to doe it?* The diuels then by this Doctors saying, doe wear hats, but they will not put them of when we speake of Iesus. Is it because they are somewhat surly and prowd, or for that they feare the aire? Note also that by this argument taken from the more to the lesse, hee doeth vs this honour that hee holdeth vs lesse wicked then the diuels: and yet wee flee not for his holy water. But in the end I say this doctor is deceived in one point, and deceiveth in an other: hee is deceived in that he thinketh that by the name

name of Iesus *Saint Paule* in this place meant the word *IESVS* & cōsidering that the scripture by the name of God ordinarily vnderstandeth his auctority, his glory, his strength, his power, &c. and so say we, *Our helpe be in the name of God also hallowed bee thy name and I come against thee in the name of the Eternall. 2. Sam. 17. 45.* In this sense we honour the name of Iesus: but our adversaries honor the syllables: and thereof commeth the feast & Masse of the name of Iesus: for as concerning his parson there is a feast apart. But in this that he falsely accuseth vs, he deceiveth. For if a man hearing the name of Iesus putteth of his hat, we like it well, so as it be done without superstition. But marke what it is. They vse many salutations to the name of Iesus, whiles in the mean time his parson is wronged and his benefite abused: and they finde out other redeemers and an other purging for our sins: he is entreated as he was by those that buffeted him saying vnto him, *All hailes*

Thus is Religion corrupted, which at this day hold her handes in rule and giueth godlinesse her passport. Hereof it cometh that the service of the Church of Rome, namely the Masse consisteth in gestures, in a set number of bowings in trisking from one end of the alter to the other, in Allegoricall habites, historied at pleasure, whiles the people looking on learneth nothing: and is entertained with gestures, when they should be instructed by the intelligible worde, Thence commeth also the gallat Interpretations of Pope *Innocent* the 3. of *Durands* Rationals and others, which say that the Priest turneth his backe to the people because God said to *Moses*, *Thou shalt see my backe parts.* That the missall is laid vpon a Quisheon because it is written, *Mat. 11. My yoke is easie & my burde light.* That he that serveth the Priest at Masse moveth and steppeth vp and downe as the Priest doth because *Iesus Christ* said, *where I am there shal my servant be also.* That the Gospel booke

is laid vpon a deske in forme of an Eagle because it was written in the 18. Psalme, *Hee flyeth vpon the wings of the minde*. That the deakon goeth in at one side of the pulpet & cometh out at the other, because it is written, *Mat. 2. They were warned from heaue to retorne an other way*. And he that serueth a Bishoppe at his Masse kisseth his shoulder looking a scance on his face because it is written, *1. Cor. 13. Wee see now in part*.

Thus is the whole battery of our adversary dismounted, which was not charged but with stubble and hay against the truth; and here would I shut vp this chapter, did not the falshoods of the fire of *Helie* detaine mee yet a while, so extreemely licentious is he in falsifying. Many of his falshoods haue we already produced, yet here followe some more.

In the pages 40 & 41. to proue the *Limbo* of the fathers he alleadgeth the Apostle in the 11. to the Hebrews, *Ha-*

This word
salaried is
of his own
invention.

ving beene tryed by the testimony of faith,
they received not the promises, that they
without vs should not be made perfect and
salaried. In the 43. page he saith that
God by the leaues of the figge tree clo-
sed vp Ezechias sore and for that citeth
the 4. of Kings 26. and Esay 38. In page
44. to defende Purgatory in bathes, in
yce, in rivers, &c. hee alleadgeth Iob. 24.
in these words. *The wicked that are in hel
fr om a heate of fire do passe to a coldnesse as
snow.* Al this is false, and by him deviled.
In the same place where S. Peter, Act. 3.
24. saith that God raised vp Iesus Christ
hauiug loosed the sorrows of death, he saith
the sorrowes of Hell. In page 56. to proue
that the Pope may graunt Indulgences
for the dead, he maketh S. Paule, 1. Cor. 5.
say *The stewardship of Indulgences was
by Iesus Christ left to the Church,* whereof
there is not a word in the whole chap-
ter. In page 66. he corrupteth this excel-
lent passage of Esay, 57. *who so ever wal-
keth before God goeth in peace,* he maketh
him say *who so ever walketh before God
walketh*

walketh in peace.

In pages 69 & 70. he maketh S. Paule say to the Colossians, 1. 24. *I fulfill in my flesh that which wanteth in the passion of the Lorde for his body, which is the Church.* Whereas it is *I fulfill the rest of the afflictions of Iesus Christ.* Let the reader look vpon the places and he shall finde that almost every where he corrupteth and changeth the wordes of the scripture: for of many, we deliver but few examples, that so we may be the more briefe caling to minde the commaundement that is in the rule of S. Frances, *Dominus fecit verbum abbreviatum super terram, Rom. 9. 28.* And therefore we must study for brevity.

CAP. 7.

CAP. 7.

That the Doctours of the foure first ages knew not Purgatory, with the refutation of the passages alleadged by our adversaries. Also the beginning and progresse of Purgatory, of prayer for the dead, of Indulgences and satisfactions, &c.



VR controversies do not consist only in contrariety of opinions but also in diversity of means to search out the truth. Our adversaries will haue the truth to be iudged by antiquity: we will haue antiquity iudged by truth. They seeke to prooue the antiquity of their doctrine by the testimonies of men: we proue the truth of ours by diuine testimonies taken out of the holy Scriptures. The Antiquity that they pretend requireth infinit passages out of diuers

auctors: the truth that we mainetaine
 may bee defended by one only passage
 of the holy Scripture. The way that we
 take is so much the shorter and better
 assured, because reasons in disputations
 are better then yeares: and the auctori-
 ty of God then the testimony of men.
 And which is more. No man can denie
 but the truth is more ancient then the
 lie: for the lie is but a corruption of the
 truth: whereof it doth ensue that when
 a man hath proved the truth of a do-
 ctine, he hath also proved the antiqui-
 tie thereof. But contrarywise antiquity
 proved a man may neverthelesse doubt
 of the truth. For lying hath beene even
 from the beginning and is in a manner
 as ancient as the truth: which eve since
 the fall of Adam hath borne the diuels
 contradictions who said, *No, you shall*
not die. And that we may speake but of
 Christianitie, *S. Paule, 2. Thess. 2. 7.* telleth
 vs that in his time the entrie of the son
 of perdition was prepared, and the mi-
 sterie of iniquitie was in working. But
 if

*Tertul. in
 Marcionem
 lib. 1.
 Viva & Ger-
 mana divini-
 tas, nec de
 novitate, nec
 de Vetustate
 sed de sua ve-
 ritate conse-
 tur.*

if we guide our selues only by the time, what is there in the Church of Rome whereby thee may oppose against Iudaisme or Paganisme? Againe, if prescription may haue place in Religion, let them tell vs how manie yeares maie suffice to auctorise a doctrine? Or how many testimonies of men shal we need to institute an article of faith? But wee say that lapse of time giveth no authoritie to the gospell: also that the truth is of as great force alone as in companie. That for the decission of doubts we are to bring the ballance of reason, rather then the calculation of yeares. Yea I say that he that teacheth the truth but vnderproppeth it with the testimonies of men, in weening to establish it doth overthrowe it: a lie beeing no greater fault then such a defence of the truth. For it is as much as if a man shoulde arme himselfe with paper & taking vp strawes instead of weapons, shoulde in this furniture expose himselfe to the power and mallice of the Diuell. The word

Theod. hom.

Ecccl. 1. 1. c. 7

Worde of God naked is of more force
 then so armed. In that regard did the
 auncient Church in the beginning of
 their Synodes lay nothing vpon the ta-
 ble but the books of holie scripture: but
 our aduersaries haue great interest not
 to be content with this simplicity: for e-
 ven in the beginning a number of que-
 stions should be decided, considering
 that in the Romish Church they con-
 fesse that they teach many things wher
 of they haue neither commaundement
 nor example in the holy scripture: As
 Invocation of Saints: worshipping of
 Images: praying in a lāguage vnkown
 to him that praieth: Priestes vowes and
 single life: Elevation and adoration of
 the Sacrament, &c. Therefore do they
 seeke a farther way about, and having
 wrested the holie scripture out of Lay
 mens hands, they crie out the fathers,
 nothing but the fathers: in lieu of the
 soveraigne father, which is God: who
 neverthelesse they do at euerie oppor-
 tunitie hit handsomelic over the thōbs
 and

*Synod. Con-
 stantinop.
 6 Aet. 1.
 Propositis in
 medio sacro-
 sanctis Evan-
 gelis.*

and when these ancient doctors do contradict each other in the explication of the scriptures [as manie times they do] these our Masters take vpon them to be the moderatours and iudges in their contrary opinions: allowing sometime one and reproving sometimes an other, and sometimes reiecting all and bringing in some explication more to the Popes avails. They will graunt the fathers to be our iudges, but with proviso that the Church of Rome shal iudge of the Fathers. Let anie man reade the writings of the *Iesuits*, *Maldonat*, *Gregorie of Valentia*, or *Bellarmino*, and he shall see that I say the truth.

This māner of disputation is to the more cōmodious, as giving the meanes in their need to find a starting hole: for it is an infinite field, a bottomlesse sea, a thicke darcknesse wherein to shrowde themselves; as seeking only how to cavill and delay their plea. For among so manie auctors as might fill a house it is an easie matter to finde somewhat to wrest

wrest to a mans owne advantage, and never to be perceived, because few me haue these books, & of them that haue them few do read them, and of those that read them fewest of all doe vnderstand them : for the fathers ordinarilie are repugnant among themselues, and not only among themselues, but everie man in himselfe, and do retract & confesse his ignorance. Yea I dare say there is never an heresie, howsoever extravagant, for the which wee cannot finde some especiall passages in some of the doctors : besides these divers ages have retained the ancient words, but altered the doctrine: as also the phrase of many of them is obscure & subiect to sundrie interpretations : besides that many vsuall words haue altered their significations. As these, Indulgences, satisfaction, Pope, Bishopricke, altar, oblation, sacrifice, merit, station, sacrament, excommunication, pennance : words exant in many auctors, but in an other sense then in these daies : and yet it is an easie

easie matter to make the passe for such,
 as at this day wee take them, and in re-
 garde of the resemblance of the marke,
 to perswade men that they are of the
 same substance. Moreover if any Do-
 ctor hath forgotten him selfe or hath
 vsed any difficult tearmes, these wil our
 aduersaries stand vpon, and vse them to
 their most advātage: therin resembling
 such beasts as can liue vpon serpents, or
 beetles: or *Cham* who discovered his
 fathers shame. But the greatest incon-
 venience is that the copies are diuers &
 discordant, mangled and falsified, yea &
 so farre as to haue some tracts of other
 men suggested and inserted into them:
 wherevpon I remember that I propoū-
 ded to the frier the preface to the last
 edition of *S. Augustine*, wherein our ma-
 ster the correctors doe confesse that
 they haue changed some things, and ta-
 ken forth the errours intruded by the
 malice of hereticks: that is to say, al that
 mislike them: and in plaine tearms they
 say that *The bookes of the ancient fathers*

must

At Paris
 by Nivel.
 in S. Iames
 Street at
 the storcks
 1571.

*Ex sanctiss.
 concilio Trid.
 Decreto ve-
 terum patrum
 Codices sunt
 expurgandi
 Cum in Ca-
 tholicis vete-
 ribus pluri-
 mos feramus
 errores, &
 extenuis
 excusamus
 excogitato
 per sapie-
 ntiā*

must bee purged according to the decree of
the tridentine Councell, and to the same
purpose I alleadged the Confession of
the doctors of Doway in their Expurga-
tory Index in the letter. B. where spea-
king of the purging of the book of Ber-
tram, they say thus. *Considering that in
all other Catholick authors we beare with ma-
ny errors, which we do extenuat, shake of,
and often times, excogitato commento, de-
ny by some fained Invention, and do in-
sert into them some commodious sense, wee
see no reason wherefore Bertram deserveth
not the like equity, and the same diligent
review.* And this was the place where
the Monke said that *Excogitatum Com-
mentum* signified a Commentary. But
in this booke page 1. Hee saith that it is
an explication devised contrary to the
text. Thus doth he confesse that it is his
occupation to bring in such explicati-
ons, vnlesse hee should shrinke from the
vnion of those purgers auctorised by
his holinesse.

The Index
is printed
at Anrw.
by Plantin
1571. by
authority of
K. P. hil. &
the D. alua.

Here might I alleadgen a great heape

Z

of

of falsifications brought in by the
 correctors, albeit we know not the hundred part. Yet are we greatly to praise
 God, who hath not suffered them to
 compass their intents: but among the
 fathers hath yet left vs sufficient weapons
 to fight with the Church of Rome. And that is it that in this chapter we
 are to produce: yet with this protestation, that I alleadge not the doctors &
 fathers, as meaning vpon their authorities to hang the truth of my cause: but
 to shew how our adversaries doe abuse
 them and make them to speake many
 things contrary to their owne opinions.
 I take them not to bee advocates in my
 cause: but am my selfe their advocate.
 For Iesus Christ *John. 5. 44.* telleth vs
 that he craveth not the testimonies of
 men, neither doth his word neede their
 witnesse. The truth that those good
 men haue spoken we do beleue, not
 because they spake it, but because wee
 finde it in the word of God. And this is
 the reason that I reserved this tract to
 the

the end, least I shoulde mixe diuine au-
thority with humane. This is a chapter
rather not superfluous then necessarie:
which we giue not to the necessity of
the matter, but to the stiffneckednesse
of the age, wherein the holy scripture
is growne into suspition: and men open
their eares when wee speake of *Origen*,
Ambrose, *Tertullian*, &c. But stop them
when we speake of the Prophets or
Apostles. The holy Bible [say they] is a
booke for hereticks: a sword for all
hands: a peece of a rule: a Forrest of for-
raging: yea, saith the autor of the three
truths It will make a man become an
Atheist.

Bellarmin. de
verbo Dei.
lib. 4. cap. 12

Passages of the ancient Doctors
against Purgatory.

Iustin Martyr in his 75 question. Af-
ter the departure of the soule out of the bo-
dy there is immediatly made a distinction
betweene the good and the bad: for by the
Angels they are brought into the places
worthy for them: the soules of the good into
Paradise, where is the haunt and viewe of

*Cum anima
à corpore e-
vellitur, sta-
tim aut in
Paradiso pro
meritis bonis
collocatur,
aut certè pro
peccatis in in-
fernum tartara
precipitatur.*

*Recedens a-
nima ab An-
gelus suscipi-
tur & collo-
catur aut in
sinu Abrahe
&c.*

*Tertium pe-
nitentis ignora-
mus immo
nec necesse
esse in Scrip-
tura sancta
venimus.*

the Angels: the soules of the bad into hell. Himselfe in his 60. question saith, that men cannot after the soule is departed from the body by any provision. care, or study, get help and succour. S. Augustine in his book of the vanitie of the world. tom. 9. c. 1. Knowe yee that when the soule parteth from the body, shee is for her good workes instantly placed in Paradise, or for her sinnes cast headlong into the pit of hell. And our masters the Expurgators in their last edition at Paris found themselves so puzzled with this saying that they set down in the margent. *Vbi nunc Purgatorium.* Where now Purgatory is. Himselfe in

his first Chapter of his second sermon of Consolation over the dead saith. The soule at her departure, if shee bee faithfull, is by the Angels taken and carried into Abrahams bosome: if a sinner, into the charter of the infernall prison. Himselfe in the fifth book of his Hypognostique saith The Catholick faith grounded vpon diuine authority beleeueth the first place which is the kingdome of heauen, from whence all

that

that are baptised are excluded: also the se-
cond, which is hell, where every Apostata &
such as are estranged from the faith of
Christ shall endure eternall punishments.
For any third place we knowe none, neither
doe we finde any such place throughout the
holy Scriptures. Yea and which is more:
In this place S. Augustine maintaineth
that Children not baptised are exclu-
ded out of the kingdome of heaven, &
therevpon gathereth this consequence
Sith they are not in Paradise they must of
necessitie be in hell and in eternal torment,
because there is no third place. Surely hee
would never haue beene so rigorous
towards these children, had he knowne
of any place of punishment more gen-
tle and easie, as Limbo or Purgatory.
The fire of Helic pag. 37. saith that S. Au-
gustine denieth any such place as Pela-
gini doth paint forth. A matter that
this Doctor very presumptuously hath
invented: for hee there doth simply de-
ny. and saith that there is no third place
at all: neither doth hee there speake of

any delights, as hee would make vs be-
leeue. In his 14. sermon vpon the words
of the Apostle hee tearmeth the right
hand the kingdome of heaven and the left
damnation with the Diuell; and then ad-
deth There is no middle place where thou
maist put the children. And soone after,
Nullum medium locum in Evangelio no-
vimus. we find not any middle place in the
Gospel. In his 18. Sermon he reproveth
those who taking liberty to doe evill,
haue neverthelès some hope. He [saith
he] that is such a man let him chuse where
hee will dwell whiles yet he hath time to
change, for there are but two habitations,
the one in the eternall kingdome, the other
in everlasting fire. In his 232. sermon,
which is against drunkenness, Deere bre-
thren, let no man deceave himselfe for
there are but two places and no third. He
that hath not deserved to rainge with Christ
shall no doubt perish with the diuell. In his
booke of the deserts of sinne and of the
forgiuenesse of the same, cap. 28. There
is no middle place, and therefore hee that
dwel-

*Duo enim
sunt loci nec
tertius est
vllus.*

dwelleth not with Iesus Christ cannot abide
any where but with the diuell. Our aduer-
saries say that S. Augustine speaketh of
eternall places and acknowledgeth but
two: wherein they doe diversly deceaue
vs. 1. Read the passages and you shall
see that hee speaketh in generall of all
the places whatsoever. 2. Had he known
of any place of temporall punishment,
when hee so often said that there were
but two, and no third at all; hee would
surely haue added some restriction, as
that he meant not to exclude Purgato-
ry, and the places of temporall torment
but spake this only of the eternall pla-
ces. 3. Which is more, wee see by these
passages that he excludeth the children
Limbo, which cannot bee eternall: for
the Church of Rome placeth it vnder
the earth, which also cannot be eternal,
but according to the Scriptures, must
perish. 4. But what an absurditie is it to
say that he speaketh but of the eternall
places? For that is it that we maintaine:
neither could he speak but of these two

eternall habitations Heaven and Hell, because there is no other. 5. Finally wee haue alleaged such passages as can in no sort admit this distinction: as where he saith that instantly after death they are carried either into Paradise or into Hell. But let vs againe heare the same Father. In his 80. Epistle which is to

*In quo quæ-
cungq; inueni-
rit suus no-
vissimus dies
in hoc cum
comprehen-
des mundi
novissimus
dies, quia
qualis in die
isto quisque
moritur, ta-
lis indicatur*

Hesichius. In like estate as the last day of mans life shall find him, in like estate also shall the last day of the world take hold of him: for such as a man shall die in that day, such shall he bee iudged in the last day. Cōferre this with that which our adversaries doe say: and represento your selues a man that dieth laden with many sins, for the which hee must be a long time tormented and purged in Purgatory: at the end of which Purgation he shall come forth purged and cleansed: Surely I say that the soule of such a one cannot in the day of iudgement appeare such as shee came forth of his body: for [say our men] she came forth vncleane and in need of purging;

but

but now she is represented cleane and
 purged in the day of iudgement, & so
 this saying must be false; *Qualis moritur
 talis in die illo iudicatur.* Such as hee dieth
 such shall he be iudged in the day of iudge-
 ment. Himselfe in the 9. booke of his
 confessions cap. 3. saith that his friend
 Nebrides deceased liueth in Abraham's
 bosome, *sine fine felix*, for ever happy. A-
 gaine in the fifth of his 50. homilies Let
 vs be at one with the word of God while we
 are in this life: for when wee are gon out of
 this world there shall bee no more compun-
 ction or satisfaction: there remaineth no
 more but the iudge, the sericant and the
 prison. But Purgatory is the principall
 and grievous satisfaction of the church
 of Rome. After this life there is no sa-
 tisfaction saith *S. Augustino*, then no
 Purgatory. This is also to be noted that
 this good Doctor saith this in his expo-
 sition vpon that passage of Mathewe
 which our aduersaries doe make most
 vse of for their Purgatory. Agree with
 thy aduersary quickly whiles thou art in
 the

*Posteaquan-
 de hoc secu-
 lo transieri-
 mus nulla co-
 punctio vel
 satisfactio
 remanebit.
 Iudex restat
 & minister
 & carcer.*

the way with him, least thy adversary deliver thee to the Iudge, &c. It is much to be marvelled that throughout all this homely he speaketh not of Purgatory: but how much more is it that evē there he overthroweth it? Himselfe in his 37. sermon vpon the wordes of the Lord, wresteth frō our adversaries their chiefest principle, which is the sole foundation of Purgatory. That Iesus Christ hath indeed discharged & acquitted vs frō the fault, but not from the punishment.

Suscipiendo
penam & nō
suscipiendo
culpam &
culpam dele-
vit & poenā.

But he saith, Iesus Christ taking vpo him the punishment, but not the fault hath thereby blotted out both the faulte and the punishment. And this after Tertullian in the fourth Chapter of his book of baptism. *Exempto reatu, eximitur & poena.* Now all these sentences of the doctor should be taken for so many resolutions vpon a doubt that sometimes had troubled him: whether after this life there were any temporall torment and a purging fire. In his manual to Laurentius cap. 68. he saith that this fire which tryeth eve-

rie mans worke, and is spoken of by S. Paule. 1. Cor. 3. is the triall of affliction & he saith it is in this life. In the next chapter following, continuing the same argument, he saith, *It is not altogether incredible but that some such matter may happen after this life: and a man may doubt or enquire whether it be so: whether it may be found, or whether it bee a matter hidden, that some faithfull haue benee saved by some purging fire either sooner or later according as they haue more or lesse loved the transitorie goods.* Again in his first question of his booke of Dulcitius 8. questions. *Be it that men do suffer such afflictions only in this life, or that some such punishments may follow after this life, it is not a matter as I thinke altogether estranged from apparance of truth, thus to understand this sentence.*

In this 26. Chapt. of his 21. booke of the citty of God hee is yet in greater doubt: & having doubted whether men are to suffer a fire of transitory tribulations, whether there only, that is, to say af-

Tale aliquid post hanc vitam fieri incredibile non est, & utrum sit queri potest. &c.

Sicut etiam post hanc vitam talia quaedam iudicia subsequuntur non abhorret quantum arbitror a ratione veritatis.

ter this life, or both here and there: or here to the end not there, he lastly concludeth without conclusion, I do not reprove it, for peradventure it may be true. As for some other passages wherein hee seemeth to speake for Purgatory, wee will come to them hereafter.

Tertullian is so farre from beleeving that the souls after their departure out of their bodies are sent into any temporall fire, that hee doth even thinke that the soule cannot suffer any torment so long as it is separate frō the body. These be his words in the 48. chapt. of his Apologeticall. The soule alone can suffer nothing, without some solide matter [that is] without flesh. *Hilary* vpon the seconde Psalme toward the end saith. Hell recea-
weth vs at the very instant: and if we haue
lived so whē we depart out of this body we
perish from the right way. Hereof haue wee
for witnesse the rich man and the poore in
the Gospell of whom the one was by the An-
gels placed in the seat of the blessed, and in
Abrahams bosome: the other was receiued
into

*Neq; pati
quicquam
potest anima
sola sine sta-
bili materia,
id est carne.
Testes nobis
sunt Evan-
gelii diues &
pauper, quo-
rum unum
angeli in se-
dibus beata-
rum & in
Abrahe-
sinu
locaverunt
alium statim
pene regio
suscepit.*

into the Region of torments.

Theodore in the fifth booke of his history, cap. 9. citeth an Epistle of Damasus which, saith, Christ the son of God, our Lord hath by his passion conferred to mankinde a most accomplished saluation, to the end to deliver from all sinne man whollie possessed with all sinne. But this must bee false, if the faithfull shal yet endure torments to satisfie to God for their sins. We haue also S. Cyprian, a mighty enemy to Purgatory. In his works he hath an excellent tract of mortality, wherein we are to note that he therewith comforteth his auditory in a time of Contagion, & speaketh of the death, not of the Martyrs, but of such as dyed by sickness. Lord now leauest thou thy seruant in peace, protesting and prouing that the seruants of God do the enter into peace, yea into a free and quiet rest, vwhen being take out of the troubles of this vworld, they arriue in the haue of Eternal rest, and vwhen from this mortality they enter into immortality. And againe, God doth promise thee

Dominus nos
sue humano
generi absolute
lucissimam
consulit salutem, Et hominem totum a toto peccato occupatum a toto peccato liberaret.

Expuncta
hac morte ad
immortalitatem venimus

immor-

immortality at thy departure out of this world, and dost thou doubt of it? The dost thou not know God. Again wishing the living not to weepe over their dead brethren, he saith, *accersione dominica de*

Non exitus sed transitus & temporalis itinera & de curſu ad eternam transgreſſus. That God having called them to him, they are deliuered from this world. *Non amitti, sed premiti.* That they be not lost but sent before. That we should not put on blacke garments when our friends put on vvhite: that death is the passage to eternity. How cold would these comfortes bee to such as shoulde thinke their deceased friends to be tormented in a fire? Surely such haue great cause to lament as thinke that their friends are in such horrible flames and

*Eius est mortem timere qui ad Christum nolit ire
Eius est ad Christum nolite ire qui se non credit cum Christo incipere regnare.*

of so long continuance: who can not be said to put on white but red robes when they shall bee throwne into such scorching flames and scalding heates. In the same sermon. Hee may feare death that will not goe to Christ Iesus. It is not for him to be vvvilling to go to Iesus Christ who beleueneth not that he doth begin to raigne with

with Iesus Christ. In the same place speaking of death, *Ad refrigerium iusti vocantur ad supplicium rapiuntur iniusti. Datur velocius tutela fidelibus, perfidis perna.* That is, the righteous are called to a refreshing: the wicked are haled to torments. Safety is soone granted to the faithfull: and to the transgressors punishment. The same in his tract against Demetria, This temporal life ended, we are seuered into the habitations either of death or of Eternall life: hee also speaking of the day of death, faith. Let vs embrace the day that bringeth every man into his house, which hauing drawne vs out of the snares of this world returneth vs into Paradiſe and into the kingdome of heauen. Also toward the end of the same treatise. Being departed hence, there is no farther place for penance neither any fruit and effect of satisfaction. Then he addeth, If at Gods hand thou craveſt pardon for thy sin, were it euen at thy end and departure out of this temporal life, *venia confitenti dabitur, & credenti Indulgentia salutis de diuina pietate conceditur, & ad immortalitatem sub ipsa morte transiunt.*

yet upon thy confession it should be graun-
 ted thee, and through the Divine goodnes
 salutary forgiuenes. is giue to all beleeuers:
 and in death it selfe we passe to immortali-
 ty. What could hee haue spoken more
 expresly against Purgatory? Againe in
 his aforesaid sermon of mortality, *Qua-*
lem te inuenerit Deus cum vocat, talem in-
dicabit, such as God shall find then when he
 calleth such will he iudge thee. He there
 speaketh of the day of iudgement. One
 place of Cyprian doe our aduersaries al-
 leadge, but they corrupt it, as wee will
 hereafter shew. Cyrill of *Alexandria* in
 his 12. booke vpon *Iohn* cap. 36. saith,
The souls of the Saints departed from their
bodies remaine not vpon earth [then not
 in a fire vnder the earth, not in bathes,
 not in rivers crept] *but are in the bandes*
of God the father. And then he addeth,
For Iesus Christ hath returned his soule in
to the hands of his father, to the end that
the beginning being made by her we may
haue a stedfast hope hereof: stedfastly belee-
uing that after death we shall be in the
hands

Firmiter cre-
dentes in ma-
nibus Dei
nos post mor-
tem futuros
vitamq; mla-
to meliorem
ac perpetuo
nam Christo
victuros,

hands of God and shall for ever live with
 Christ in a far better life. S. Hierome in
 his Epistle to Marcella concerning the
 death of Lea, also in his Epitaph of Ne-
 potian and Basill, saith that their souls do
 already enjoy the eternall beatitude, that
 they are already entred into the light, that
 they were received by a quier of Angels.
 Himselfe vpon the 9. of Amos. when the
 soule freed from the bonds of this body hath
 her liberty, in regard of the thinnesse or
 lightnes of her substance to fly where shee
 list, or at the least where she is enforced to go
 then shall she be led into the hell whereof it
 is written: sinners shall be reduced or cast
 into hell: or els she shall be exalted into the
 Cælestiall heavens. Bellarmin in his first
 booke of Purgatory cap. 9. alleadgeth
 this place and falsifieth it both in the
 words and in the sense. He saith that S.
 Hierom speaketh of the vnbinding of
 the soule that is made by speculation:
 not of the transporting of the soule in
 her substance, but by imagination: and
 to set the greater shew vpon this glosse

Scimus Ne-
 polianum et
 se cū Christo.

Quando ani-
 ma vinculis
 relaxata cor-
 poris, volan-
 di quo velie
 seu quo ire
 compellitur
 propter tenui-
 tatem sub-
 stantiæ habu-
 erit libertatē
 aut ad infer-
 na ducetur,
 aut certe ad
 sublimia sub-
 levabitur.

Can. in pra-
fenti.

and contemplation, hee omitteth these words *propter tenuitatē substantiae*, which do proue that S. Hierom spake of the transport of the soule in her substance: with all that contemplation doeth not deliver the soule from the body, neither necessarily transporteth her into Paradiſe, or into hell: for Contemplation hath infinite other obieſts. In the decrees of the Romiſh Church. Cauff. 13. Queſt. 2 there is a Canon taken out of S. Hierom and theſe be the words. *In this preſent world we know that we may helpe one another, either by praier or by Councell: but when we ſhall come before the tribunall ſeat of Chriſt, neither Iob, nor Daniell, nor Noah can pray for any. but every one ſhal bear his owne burden.* But the decree hath clowted on a taile and ſaith that S. Hierom ſpake of the impenitent. But how can that be? For S. Hierom putteth himſelfe in the number ſaying, *But when wee ſhall come.* Gregory Nazianzen in the Epitaph of his brother Cæſarius ſaith. *I beleeeue the words of the wiſe, namely that every*

every honest soule that loueth God, when it is delivered from this body that is tyed thereto, and is departed away IMMEDIATELY it is admitted to the fruition and contemplation of that good that attend it, and doth reioice in admirable pleasure. Vpon this principle doeth hee ground his stedfast perswasion that his brother is already blessed. Now was he neither Martyr nor Saint, nor otherwise qualified then the ordinary of the faithfull. The like he speaketh in the Epitaph of his sister Gorgonia.

S. Ambrose hath written an excellent treatise of the benefite of death, which is no other but a refutation of the Purgatory of the Romish Church. And it is to bee noted that he speaketh of the death of all the faithfull: but admitteth the Saints and Martyres more privileged by God. In his third Chapter he doth thus define death: Death is a separation of the soule from the body. Then he addeth, Now what doth this separation saving that the body dissolveth and resteth

*De bono mortis.
Vt corpus ressaluatur ac
quiescat, anima autem cōvertatur in requiem suā.*

but the soule is set in quiet and free, who if shee be faithfull shall be with Christ. In the fourth Chapter he saith that Death is a haven after a storme: and that shee reserveth vs to iudgement, such as shee founde vs: and addeth that by her *Transitura corruptione ad incorruptionem: à mortalitate ad immortalitatem: à perturbatione ad tranquillitatē.* we passe from corruptiō to incorruption: from mortalitie to immortalitye: from trouble to rest. Againe in the

Requies! post labores, finis malorum. Mors stipendiorum plenitudo summa mercedis gratia missio.
 7. Chapter. The foole doth feare death as the soveraigne evill: the wise man doth desire it as a rest after labour, and the ende of all calamities. In the same place. Death is the fulnesse of wages: the sum of rewards: the favour or grant of dispensation or license. In the tenth Chapter he mocketh such as thinke that the habitation of soules is vpon earth and saith *Animarū superiora esse habitacula, scriptura testimonij varijs probatur.* It appeareth by many testimonies of the scriptures that the habitation of the soules is about. In the last Chapter speaking of himselfe and of al that

that beleue in Iesus Christ, hee saith, *Intrepide ad
when that day shall come let vs goe boldly Abrahamū
to Abraham our father; to the assembly of patrem no-
Saints: and congregation of the righteous: strum cum
for wee shall goe to our fathers; to the Dies adue-
schoolmasters of our faith, to the ende that nit proficis-
albeit our workes faile vs, yet faith may suc mur, intrepi-
cours vs and the inheritance be kept for vs. de pergamus
ad illum san-
ctorum celiū
&c.*

And to the ende no man should thinke that he speaketh only of the most holy and perfect, he saith *Etiam si opera desint*, albeit workes faile vs: and soone after he saith that it doth appertaine to all the beleevers in God, and that *when the day of death shall come*; to the end the Popes factors should not put of that day to the issue out of Purgatory. Also that our aduersaries may no longer shrowd themselves vnder this passage in the 12. of Matthew, *Blasphemy against the holy Ghost shall not be forgiven, neither in this world nor in the world to come*: he saith in the second Chapter of the same booke *Qui hic non acceperit remissionem peccatorum, illic non erit*. Hee that will not here

receaue remission of sinnes shall not bee there.

S.Chrysostome hom. 75. in Matth. If we now doe not that we should, when wee come there, we shall haue no meanes to satisfie. Againe, hom. 22. ad populum Antiochenum. Read the Scriptures of our Saviour, and learne that none can helpe vs when we depart hence. Also in his 2. hom. vpon Lazarus. Pay all here, that without trouble thou maist come to that tribunall seat, while we are here we haue great hope: but so soone as wee are departed to goe whether it remaineth no longer in our power to doe pennance, or to blot out, or amend that we haue done amisse. Hereto Bellarmine answereth that Chrysostome speaketh of the remission of mortall sinnes which no man saith are remitted in Purgatory. And all this is false: for Chrysostom speaketh of all sinnes: and in any of all these places: never maketh distinction betweene mortall and veniall sinnes: & indeed hee speaketh of the wicked rich man, who was not punished for one sin

sinne only but for all his sinnes : withall that our aduersaries do hold that in Purgatory they may beare the punishment for mortall sinnes:but that by the mercy of God of eternall they be made tēporall. Yea they proceed so far as to limit the time of this punishment, namely seaven yeares for every sinne, as wee shewed in the first Chapter.

Likewise vpon the 23. of Matthew, hom. 25. hee saith that *pennance* after death is as vnprofitable as the *Phisitian*, who after death can doe no good. The same he saith vpon the first of Genes. hom. 5. Also vpon the fourth to the Romans, hom. 8. *where there is grace, there is forgiveness: where there is forgiveness there is no punishment.* Now punishment being tak'n away and *righteousnesse* through faith granted, nothing may hinder vs but that we shall be made heires of this promise which is by faith. Himselfe vpon Matth. hom. 32. asketh of the parents of the deceased these questions: *wherefore after the death of thy friends, dost thou call them*

poore? why dost thou desire the Priest to pray for them? I knowe that thou wilt answer, it is to the ende the deceased may obtaine rest, and find his iudge favourable? & thou weeneest that thou must weepe for these matters: but seest thou not that even in the same thou dost wrong him? For considering that thou thinkest he is gon into the flowred fields, why dost thou yet stir up great stormes against him? Againe in his 70. hom. ad populum Antiochenum: speaking of the funerals and the duty that we performe to the dead with torches and hymnes, he saith. *what is the meaning of these flaming lamps?* No other but that we convey the Champions after the combat ended: and these hymnes, but that in them we glorifie God and giue him thanks that he hath crowned the dead, and freed him fro all sorrores: that he now keepeth him about him hauing taken from him all vncertainties? all which are actions of ioy. Hee hath almost the same words in the moralitie of his fourth homily on the Hebrewes, Both there and in his third homily on the

the Philippians, hee gathereth that the duties that wee performe to the dead, do testifie that their soules are in rest: for the people say *Converte anima mea in requiem*, My soule returne into thy rest.

Againe in his 32. homily vpon *Matthew*, Teares and lamentations besee me the enemy, not thee that goest to rest: & surely Death is a quiet haven from all troubles. Againe, *There is the spirituall bride bed, and caelestiall*. And he saith that after death there is no more sorrow. To bee briefe. In *Nilus* B shop of *Thessalonica* we haue an expresse book against Purgatory, which is an Apology for the Greeke Churches: wherein they saie that this temporall fire was cōdemned in the fifth Councel: as also to this day, the Churches of the Greeks and Russians, the Abissines and the Armenians knowe not what this Imaginary fire meaneth.

There also the Greeke Churches do protest that *S. Chrysostome* never beleeved

ved any such matter, nether any of their ancient Doctors: whereof we doe gather that some places of this doctour, which seeme to make for Purgatory either must bee vnderstoode of an other kind of Purgatory, such as was the purging fire of *Origen* and *Ambrose*, which shall be spoken of hereafter, or els that those passages are corruptly inserted and suggested: for likewise in the counsell of Florence, where the Greekes armed them selues with the auctority of their Doctors, the *Latins* would not haue forborne to bring in these passages to convince them.

Tunc est tentatio finienda quando finitur & pugna & tunc est finienda pugna, quando post hanc victoriam succedet securus victoria: & paulo post, milites Christi laboriosa peregrinatione transacta regnant felices in patria. Illis omnia remissa sunt delicta, nihil ob delicta puniuntur.

Prosper in his first book of *Contemplative life* cap. i. saith, *Temptation shall end, when the Combat is ended: and the Combat shall end when after this life an assured victory shall succeed.* Again soon after he saith, *The souldiours of Iesus Christ after they haue finished their laborious pilgrimage, do raigne happily in their Countrey.* *Procopius* vpon *Exodus*. To those who by faith are entred into the number of their confederates and brethren, and haue beene made partakers

of

of the diuine nature by the participation of the holy Ghost, all their sinnes are pardoned, & they haue receiued no punishmēt for their offences.

Epiphanius in his second book of heresies, heresie 39, which is the same of the *Catares* and *Novatians*, seemeth to haue taken a match in the Confutatiō of Purgatory, where he saith, *In the age to come after a mans death there is no more helpe by fasting; no more vocation of penance: no more exhibition of Almes:* hee also saith, *It is as the corne that swelleth not after it is reaped: neither can be spoiled with the winde.* Finally he cōcludeth, *The Garnerers are sealed vp: the time is past, the combat is finished: the lists are voided, and the Garlands are given.* Now, saith hee, all this is finished at the departure out of the body: after which departure our aduersaries do impose grievous penances, and augment the difficulty of the fight and torments, and doe deferre the giuing of the Crownes vntill the comming out of Purgatory: that is to say

say, many hundreds and thousands of yeares after death.

Arnobius in his second book against the gentils saith, that *Plato* after this life hath set downe Rivers of fire, in quibus animas aſſeverat volui mergi, exuri: where the ſoules are roſſed, plunged, and burned. But himſelfe contrarywiſe doth holde that the ſoules out of the bodies can endure no ſorrow. *Quis hominum non videt quod ſit immortale, quod ſimplex, nullū poſſe dolorem admittere.* Wherein albeith he erreth not, yet doeth it ſufficiently ſhewe that hee beleeveth not that the ſoules without bodies can after this life bee caſt into a fire. Note alſo that throughout all antiquity wee finde no mention of buls: of fetching of ſoules out of Purgatory, of Indulgences for the dead, aulters, and of fraternities that haue priviledge to fetch a ſoule out of Purgatory: As this is but lately invēted, and as old age increaſeth in coverouſneſſe, ſo hate Avarice beene more inventive in this declining old age of the world

world: for it is credible, that the Apostles and their first successours omitted the fetching of foules out of this fire by indulgences, for want either of knowledge, either of abilitie, either else of good will. Also that together with their greatnesse and riches, skill, spirituall power, pietie, and charitie haue growne vp in the Bishops of Rome.

That the Doctours in the primitive Church in this matter had their errors, which the Church of Rome rejecteth namely in this, that for the most part they beleaved that the foules are detained in dennes or corners vntil the day of iudgmēt: where of nevertheless it appeareth that they knew not Purgatory.

Irineus toward the end of his fourth and last booke condemneth two opinions: the one that hell is in the world; the other, that the soule which hee calleth *the inward man* comming out of the

the body ascended into the region that is aboue the heauens. Then he addeth, *For sith our Lord went into the middest of the shadow of death, where the soules of the dead remained, and is since corporally risen againe, and after his resurrection was receaued on high: It is evident therefore that the soules of his disciples, for whom Iesus Christ acted and suffered these things, shall also goe into an invisible place to them appointed by God, where they shall remaine until the resurrection: afterward being perfectly, that is, corporally raised as Iesus Christ was, they shall appeare in the presence of God: for no disciple is aboue his master, &c.* In summe his meaning is that herein the condition of the faithfull deceased shall bee conformable to that of Iesus Christ, whose soule came not into the presence of God before his resurrection, but was in darknesse and in the shadow of death: herevpon also doth Erasmus in his preface to the fifth booke of Irineus note that Irineus did suppose that the soules dismissed from
the

the bodies did not immediatly enioy
the sight of God , but are reserued in
some secret place vntil the resurrection

The same father in the same booke not
farr from the beginning saith that God
hath placed man in Paradise , which is the
garden of Eden, frō whence for his disobedi-
ence he was driven into the world: and the
he addeth , Therefore the ancient fathers
that were the Apostles disciples, do say that

*Quapropter
dicunt pres-
byteri qui sunt
Apostolorum
discipuli eos
qui sunt tra-
sati illuc
translatos
esse.*

such as are translated from hence, are tran-
slated into that place. Hee therefore did
thinke that the garden of Eden from
whence Adam was expelled, was the
secret corner where the soules are hid-
den vntil the resurrection. A frivolous
doctrine , yet such as testifieth that in
his time there was yet no speech of pur-
gatory: which Erasmus also hath noted
in the same preface.

Origen in his seventh homily vpon
Leuiticus saith thus. *The Saints no not*
the Apostles themselves haue not yet recea-
ued their ioy, but they expect vntil I bee
made participant thereof with them. And
in

*Nondum sūt
ēi receperūt
letitiam suā
&c.*

in his second book of his principles to-
ward the end he saith with Irineus *That*
the saints after their decease are transpor-
ted into the earthly Paradise.

Eam Regio-
nem sicut di-
co Abrahā:
et si non co-

litem subli-
miorem ta-
men inferis
interim refri-

gerium prae-
bituram ani-
maibus iusto-

tum, donec
consumma-
tio rerum re-

surrectionem
omnium ple-
nitudine mer-

cedis expun-
gat.

Quae infra
terram iacēt
neq; ipsa sunt

digestis & or-
dinatis pote-
statibus va-

cua. Locus e-
nim est quo
piorum ani-

mae & impi-
orum ducū-
tur, &c.

Tertullian in his fourth book against
Marcion, cap. 34. *I call Abrahams bo some*
that region, albeit not celestially, yet higher
then the hel: which nevertheles must give

rest to the soules of the righteous, until the
consummation of things accomplish the
resurrection through the fulnes of reward.

The same he repeateth in his fourth po-
eticall booke against Marcion, cap. 6. &

in his booke of the soule cap. 55. *Consti-*
tuius omnem animam apud inferos se-
questrari in Diem Domini. Wee hold as-

sured that every soule is sequestred into
the lower partes vnto the day of the

Lord. The same hee also saith, cap. 56.

57. 58. Nouatian in his booke of the
Trinity and is to bee found among the

bookes of Tertullian, cap. 1. saith. *The*
things that are under the earth, are not

void of powers digested and ordered. For it
is the place whether the soules both of the
saith.

faithfull and of the wicked are brought,
feeling already the foreindgement of the
indgement to come. Now were it to no
purpose to say that Novatian was an
hereticke, for it is well knowne hee was
never holden to be an hereticke for this
opinion, but because hee refused recon-
ciliation to the Church to those that
were once fallen.

Chrysostome on the first to the Co-
rinthians, hom. 39. If the body riseth not
again the soules shall not be crowned, but be
kept out of the celestiall beatitude. The
same he saith hom. 28. vpon the Epistle
to the Hebrewes. In the same father we
finde some sentences to the contrarie
as indeed it was his fault, to be of small
constancy: and yet all that he saith doth
yet make more against Purgatory. And
in his homily vpon the Epistle to the
Philippians. The righteous whether it bee
here, or whether it be there, are ever with
the king, but there much more yea & more
near: not as it were by the way, not in faith,
but face to face. And wee consequently

doe say, not in a fire, not in a prison vnder
earth.

On Theophrastus, a follower of Chrysostom,
vpon the 12. to the Hebrews. The saints
haue not yet obtained the celestiall promises

Omnes in v.
na communi
que custodia
detinentur,
donec temp
adueniat
quo maximus
iudex meri-
torum faciat
examen.

Lactantius, lib. 7. cap. 11. Let no man
thinke that the soules be indged immediat-
ly after death for they are all detained in a
common prison vntil the time come when
the great iudge taketh the examination of
what they haue deserved. Kite in a story
vpon the six of the Revelation, saith
that Saint Iohn saw vnder the alter the
soules of the Martyrs, and those that
were slaine and these words sub and hee
doth expound sub terra. Thus then hee
placeth the soules of the Martyrs and
Saints vnder earth. S. Hilary vpon the

Hec humane
lex necessita-
tis est ut se-
pultis corpo-
rib. anime ad
inferos de-
scendant &c

38. Psalme. It is the law of necessity where
to man is subiect that the soules should de-
scend into the lower parts, after the dead be
buried. Which law Iesus Christ for the ac-
complishment of a very perfect man, did
not refuse. Neither may we say that hee
speaketh of the fathers of the old Testa-

ment: for in all that place hee hath not
a word of them: besides he would haue
said *This was the law*: but he saith, *This is
the law*: Finally saying it is a humane ne-
cessitie, which Iesus Christ vnderwent,
to become very man, hee sheweth that
it is a condition imposed vpon all man-
kind; which if Iesus Christ had not vnder-
gone, hee had not participated in all
that was proper to mankind: Hee also
vpon the second Psalme saith, *The day
of iudgement is the eternall retribution of
boastitude, or of punishment: but the house
of death in the same time, shall deliuer
one vnder her house, while the bosome of
Abraham, or the paine reserve sh' every one
to iudgement.* vbi not obdanti habenti
vbi *Enthimias* vpon Luke. 16. saith that
the history of Dazaras is a parable, wherein
is described vnto vs what shall bee done in
the day of iudgement. And vpon the 23.
Psalme, he saith, *None of the righteous
haue receaued the promises, and the king-
dome shall be giuen in the day of the vni-
uersall retribution.* Wherevpon also *Is.*

Mentencia a Monke of the order of *S. Hieron* hath noted in the margent that *Euthymius* as a Greek followeth the errors of the Greekes. *S. Bernard* in his sermon of all Saints maketh three habitations for soules. *Primum in Tabernaculis* / *secundum in Atrijs* / *tertium in Caelis*. The first in Tabernacles, that is this body, the second in Porches, that is in heauen: these receptacles hee searmerth hals.

As for *S. Ambrose* and *S. Augustine*, we finde them wavering, and vnlike to themselves. Sometimes speaking according to the truth, sometime carried away with the common error. *Ambrose* indeed hath before told vs that the habitation of the soules separated is above and in the next Chapter he saith, *Incertum* / *supremi Iudicii non veretur eventum*. But in his second booke of *Abell* and *Cain*, cap. 2. he saith thus. The Pilot arrived at the shore, thinketh not himselfe at the ende of his travaile, for immediatly hee seeketh a beginning of another journey.

The

The soule is losed from the body, but yet abideth in suspense vpon the doubt and vncertainty of the future iudgement. If this be so, then doth she not inioy felicitie before the day of iudgement. *S. Augustine* is of the same mind: for in him we finde sundry places, wherein speaking of the soules of some persons deceased he thinketh them to bee translated into heaven, and to bee with God: but wee find more places where he holdeth the contrary and followeth the common error. vpon the 36. Psalme he saith that the soule departed from the body shal not be in the kingdome of heauen: well it may be in Abrahams bosome with Lazarus: for so doth he cal this receptacle and to shew that this was the common opinion, he saith that no man was ignorant thereof: These be his words. *Post vitam istam parvam, nondum eris ubi erunt sancti, quibus dicetur venite Benedicti, &c. Nondum ibi eris: Quis nescit?*

So in the ninth booke of his Confessions cap. 3. he thus speaketh to god,

*Soluitur corpora animarum
a illo tamē
futuri iudicii
ambiguo
suspenditur.*

Hieronymus a Monke of the order of *S. Hieron* hath noted in the margent that *Euthymius* as a Greek followeth the errors of the Greekes. *S. Bernard* in his sermon of all Saints maketh three habitations for foules. *Primum in Tabernaculis*, *secundum in atrijs*, *tertium in Caelis*. The first in Tabernacles, that is, in this body, the second in Porches, the third in heaven: these receptacles hee searmerth Halls.

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So in the ninth booke of his Confessionis cap. 3. he thus speaketh to god,

*Soluitur corpus anime
adhuc tamen
futuri iudicii
ambiguo
suspenditur.*

Nehridium - Thou hast losed *Nehridium* out of this flesh,
carne soluiti and now he liueth in *Abrahams* bosome:
et nunc ille whatsoeuer it is that is signified by this bo-
turnt in sinu some. Here he speaketh as doubting. In
Abrahe his manuell so *Laurentius* cap. 108. The
quicquid il- time that is betweene death and the last re-
lud est quod surrection: containeth the soules in secret
illo significa- receptacles, according as every one is wor-
tur. thy of rest, or of affliction. And in his 17.
Tempus quod booke of the City of God, cap. 9. This
inter homi- part of the city of God, which is gathered
nis mortem together from among mortall men, & must
et ultimam bee, conioined with immortal Angels, is
resurrectio - now a traveller upon earth, being subiect
nem interpo- to death: whereas for those that are dead,
suum est ani- they rest in the hidden receptacles or seats
mas abditis of soules. In his Epistle to *Fortunianum*
receptaculis according to the most euident sentence of our
continet. Lord, and *S. Paule* holdeth that wee shall see
Socratis ani- the face of the Lord when we shall be adu-
marum rece- ped even to the Angels, that is to say,
ptaculis sedi- that we be made equal to the Angels, which
bnsq. requi- shall be in the resurrection of the dead.
escit. I
Secundum will therefore make any man of under-
aperiissimam standing iudge whether the wordes
Domini sen- where-
sentiam etiā
ipse sentit tūc
visuros facie
Dei, cum in
Angelos pro-
fecerimus, i.
aquales An-
gelus facti su

wherewith at this day they pray in the
 masse for the soules in Purgatory doe
 not testifie that when this praiser was
 penned, the beliefe of the latin Church
 was not concordant with it. These bee
 the words. Remember O Lord thy seruants
 that are gone before vs in the sign of faith,
 and do sleepe in the slumber of peace: To the
 O LORD and to all that rest in Christ;
 wee beseech thee to graunt place of re-
 freshing, of light, and of peace. Could
 this bee spoken of soules so long tor-
 mented in a fire, like to hell fire? What
 rest what quiet sleepe in fire seauē times
 more hot then our ordinary fire? A
 fire that cōtinueth hundreds and thou-
 sands of yeares? Vndoubtedly this prai-
 er was made for the soules that they
 thought to be in the hiddē receptacles,
 where they rested in expectation of the
 resurrection: and felt some refreshing
 by the prayers of the living. Indeed wee
 haue heard that such was the opinion
 of *Tertullian*, who also vseth the like
 tearmes in his booke of *Monogamy* and

*crimus, quod
 erit vlti-
 resurrectio-
 ne mortuorū*

*Qui non pre-
 cesserunt in
 signo fidei &
 dormiunt in
 somno pacis.*

willeth the wife to pray for her husband
In refrigerium & adpostulet, vt in prima
resurrectione consortium, entreating some
refreshing for him, and that he may accom-
pany her in the first resurrection. For this
 doctour beleeveth that all the faithfull
 shoulde not rise together, as in the last
 chapter of his booke of the soule hee
 doth expressely say, yea evē all the Greek
 Church is yet of that opinion: who de-
 nyng Purgatory do neverthelesse pray
 for the dead, as not yet enioying cele-
 stiall felicity. And *Guido* in his summe of
 heresies attributeth the same errour to
 the Churches of *Armenia*.

Vide Concil.
Ferrariense
sen Florenti-
num & Nilli
de Purgato-
rio.

This was it that induced Pope *Iohn*
 the 23. to maintaine this opinion, & to
 prohibit the divines of *Paris* from tea-
 ching otherwise: as witnesseth *Gerson* in
 his pascal sermon, & *Iohn Villanus* in the
 tenth booke of his history. This is one
 of the herodical actions of the Colledge
 of *Sorbon* and one of her last gaspes of
 her dying liberty: for [saith *Erasmus* in
 his preface to the fifth book of *Irenæus*]

Iohan-

*Johannes coelius, pper e Theologorum Pari-
siorum, ad palinodiam coram Galliarū Rege
Philippo: non sine buccina.*

By al the premisses it appeareth how
irresolute the ancients are in this que-
stion: how vnfit they are to decide it: &
into what Laberinthes they that sende
vs to the fathers to be directed by them
do endeavour to entangle the conscien-
ces. It also appeareth that the prayers
for the dead, that are to be found in these
doctors doe make nothing for Purga-
tory: but were made for their refresh-
ings in those receptacles, and for their
salvation in the day of Iudgement: also
for other intents whereof we wil speak
hereafter. This is one degree of the bad
dealing of my adversaries in their citing
of the fathers.

*That diuers of the fathers beleued
that the fire in the last iudgment
should purge the soules of all
men: even of the Apo-
stles and Saints.*

*Clement of Alexandria was the first
that*

that declined fro the purity & simplicity of the doctrine of the Gospell, intermingling Platonicall Philosophy there with: also his wheeling and capricious stile did blast and corrupt all that was naturall or forcible in the simplicity of Gods word: yea he proceeded so far as to say in the sixt booke of his *Tapisseries* that the Greekes were iust, by Philosophy: also that Philosophy was giue vnto them in lieu of the Testamentes. By the same vanity was hee likewise induced in the same booke to say that Christ and his Apostles descended into hell and there preached the Gospell to the soules of the Gentils and Infidels, who [saith he] were by that preaching converted: hee also holdeth that the souls of Infidels that are in hell may yet be converted and come to salvation.

Orig hom. 3.
in Psal. 36.

Omnes nos
necesse est ve
nire ad illu
ignem etiam
si vel Paulus
si vel Petrus

Origen his disciple succeeded him in time, but outstript him in heresses, and to this Platonicall humour hath added thus much more: The wresting of al the scriptures into allegories. He held that

all

all must passe through fire, and that the
 Saints & such as were least laden with
 sinne should but passe through, and be
 but slightly singed: others not so pure
 should stay there a weeke or two: but
 the wicked and the diuels should abide
 there a longer time, yet in the end after
 a long purgation should come forth of
 that fire & be saved: as appeareth in his
 homily vpon *Leuiticus* 3: on the 25. of
 Numbers, and in the sixt vpon *Exodus*.
 He is of opinion that this Purgatiō by
 fire must begin at the day of Iudgment,
 & at the entry into the world to come.
 In many places, namely in his 8 homily
 vpon *Leuiticus*. Of which purgation *S.*
Augustin in his booke of heresies [wher
 in he rancketh *Origen* among the here-
 tickes] in 43 heresie saith, *Many doctrs*
hath this Orige which the Catholike church
doth nat receiue, whereof he is not wrong-
fully reprobated, neither can his defenders
excuse him: but principally in the point of
purgation and deliuerance. Now let all
 men iudge with what conscience our
 aduer-

*Iste transi-
 unam & ali-
 am septima-
 nam immu-
 ditia sua &
 tertia dimi-
 incipiente ob-
 oriri septima
 na purgatur.*

adversaries can vse the auctority of *Origen* to establish their Purgatory. Now albeit this doctrine was reiecte by such as came after, yet the active and quick spirit of *Origen* drew many to admire him, and into the mindes of some infused the sparkes of this purgative fire: yet such as hath no resemblance with the Purgatory of the Church of Rome. Whereas he limiteth an end to the purgation of the diuels, and then will haue them to be saved, therein he is not followed: otherwise he hath followers so farre forth as he wil haue the fire in the last iudgement to serue to purge even the Saints and Apostles, some more, some lesse, according to the multitude and weight of their sins.

Modico quoque delicto mora resurrectionis expenso. Iustos cum iudicaverit, Deus igni eos examinabit. Tunc quorum peccata vel ponere vel numero praua fuerint, perstringentur atque ambulentur.

We haue already heard one opinion of *Tertullian* in his last chapter of his book of the soule that commeth neere to this, where he saith, *They shall pay eue their least sinnes by the delay of their resurrection.* *Lactantius* in his seaventh book cap. 21. *When God shall haue iudged the*
right

righteous he shall examine them by fire, the
they whose sinnes shall prevaile either in
waight or number shall by the fire be singed
and lightly scorched. He speaketh of a
fire that is not yet, but shall beginne at
the day of Iudgement. The Frict page
63. Vteth this passage for his Purgatory
but he doth but quote it, for he could
not for shame alleadge it at large.

S. Ambrose vpon the 3d Psalm, is as
plain as any. The sonnes of Leuy shall be
purged by fire, and Ezechiel, and Daniell
and these yet they shall be examined by fire
shall also say, We haue passed through fire &
water. Two things he here deliuereth.

The one that even the most holy must
passe by this fire: The other, that this
purgation of the Saints, of Ezechiel and
of Daniell, &c. is not yet: for hee saith,

Purgabuntur, Examinabuntur. They shall
be purged and examined. Againe in his
2d sermon vpon the 118. Psalm he saith
thus. All must of necessity passe through
the flames, yea were it Iohn the Evangelist
whom our Lord loved: or were it Peter,

igne purga-
buntur filii.
Leui igne
Ezechiel, ig-
ne Daniel.

Omnes ope-
ret transire
per flammam
sic ille Io-
hannes E-
uangelista si-
cut ille sic Pe-
trus.

whom

whom he delivered the keyes. And there hee still speaketh of a fire which is not yet: which also must bee even for the most holy. again in the same place he setteth the Allegory of the flaming sword placed in the entring into the earthly Paradise, and that with farre more decoritie then our adversaries, who practise to make vse of it for their Purgatorie: for *Ambrose* who referreth this purging fire to the day of iudgement hath some smal colour for his Allegorie because the last iudgement is the entry & as it were the gate into the Eternall kingdome, as this sword was in the entry into the terrestriall Paradise: But there is no more proportion betweene this sword and the roasting of souls after death, then betweene *S. Peter* & the Pope.

S. Hierom taketh the same course, and as he was a great imitator of *Origen*, so doth he follow him in this: excepting so much as concerneth the purging of diuels and Infidels. He therefore in the last

last lines of his Commentary vpon E-
say setteth down two sorts of Impious
and wicked persons. The one that are
Christians: the other that are not: Hee
holdeth that the torments of the diuels
and of the wicked that are no Christians
shall be Eternall: but as for the wicked
and ungodly Christians; their workes
shall be purged by fire and that the sen-
tence of the Iudge shall bee moderated
and mixed with mercie. The Frier ac-
cording to his usual fidelity pag. 36. ex-
tendeth this place for his Purgatory: as al-
so he maketh vse of the authority of Ro-
m. 8. 13. I. et non in ignem.

The same father vpon the 46. of E-
zechiel describeth the last day, which is
the day of the Resurrectiō, The Sabbath
and the seauenth day, and saith, Every
creature in comparison of the Creator is
uncleane, and must bee purged by diuine
fire. He the here telleth vs two things:
one that this fire is for every creature,
and consequently for the Saintes and
Martyrs: the other, that this fire is not

Peccatorum
atq; impiorū
et eternū
Christianū
quorū opera
igne probantur
da sunt aut
purganda,
moderata
arbitrariū
et mixta
clementia
sententia
iudicio.

Omnis crea-
tura ad com-
parationem
creatoris im-
munda est ac
diuino igne
purganda.

yet

*Emundatio
quo nos S.
spiritus san-
ctificet ad
vitam, indi-
cigne nos
decoquat.
Hilar. Can.
2. In Matt.
Baptisati in
spiritu sancto
reliquum est
consummari
igne iudicii*

yet, for he saith *purganda* and expresse
he specifieth that it shalbee in the last
day which he termeth *The Sabaoth* &
the seaventh day. S. Hilary vpon the 119th
Psalme, in the pause *Gimel* expoundeth
how many things are to bee vsed in the
purging of vs from our sinnes, besides
Baptisme: and there hee bringeth in the
holy Ghost sanctifying of vs, and the
fire of Iudgement that doth purifie vs.
And in the same pause or section hee
doth more plainly deliver his opinion,
which is, that the fire in the day of iudg-
ment must bake and burne the faithfull,
yea even the *Virgin Mary*. These be his
words. *An cum ex omni otioso verborum
rationem simus prastituri, diem Iudicii con-
cupiscimus in quo nobis est indefessus ille
ignis obeandus in quo subeunda sunt gra-
uia illa expianda à peccatis anima suppli-
cia*. Againe soone after. *Si in Iudicii se-
veritatem capax illa Dei virgo ventura
est desiderare quis à Deo audebit indicari?*
To bee bricfe, his feare of the heate of this
fire, which must burne even the *Virgin*

Ma.

Mary doth keepe him [saith he] from desiring the day of iudgement. Of this fire then doth Gregory Nazian speak in the passage alleadged by the Frier page 84. Whereout I gather two things. First how easily mans spirit is misled, when it strayeth from the word of God: secondly that my aduersaries do abuse the people and perswade them that these Doctors doe speake of Purgatory. They do indeed speake of the fire of the last iudgement: likewise that they make mention of a torment reserved to those only that haue not sufficiently satisfied in this life when they speake but of a torment or purgation common to all the faithfull, to the saints, to the Martyrs and to the Virgin Mary. And this is a second degree of their vnfaithfulnesse in their allegations.

S. Augustine, who throughout the whole course of this questiō, hath shewed himselfe inconstant in his 20. book of the Citty of God, cap. 25. saith well that in the day of iudgement the fire

shall to some only stand instead of the paines of Purgatory. *Ex his quæ dicta sunt videtur evidentiùs apparere in illo iudicio quasdam quorundam pœnas purgatorias futuras.* The Frier pag. 37. citeth this passage, but to dissemble that S. Augustine spake of the day of iudgement, he concealeth these words, *In illo iudicio.* Againe in his 16. booke of the city of God, cap. 24. *Significatur isto igne dies Iudicij diuiniens carnales salvandos per ignem & igne damnandos.* This day signifieth the day of iudgement, which must discern the carnall men who are to bee saved by the fire, and who to bee condemned into the fire. There is nothing so evident. This error is condemned then by the Church of Rome, which could not fit it selfe to this Putgatory that beginneth not vntil the day of the resurrection: very well foreseeing that the Popes Indulgences & dispensations could haue no colour, if they should dispense with this purging: whereto the father subiected the Apostles, yea even the blef-

sed

fed Virgin, which also is of so short continuance. And therefore it was requisite to make a Purgatory that should begin immediatly after death, and a torment equall with the torments of hell, long and horrible, from whence the Pope might exempt and fetch forth by his Indulgences such as it pleased him.

That the Fathers doe speake of another purgation by fire, which is in this life

The ancients doe often vse the Allegoricall wordes of *S. Paul*, 1. *Corin.* 3. namely of stubble, hay, wood, of triall by fire, and they tearme the afflictions and pennance of this life a fire, or a triall or purgation by fire, *S. Hierom* vpon the 3. of *Matthew* speaking of this fire saith that when the children of *Leui* shall be purged, they shall offer sacrifices acceptable to God for *Iuda* and for *Hierusalem*, which cannot be done but in this life and that by fire.

S. Augustine in the 21. booke of the city of God, cap. 13. wee confesse that in

Nos in hac
mortali vita
esse quasdam
purgatorias
poenas confi-
samur.

this life there be Purgatory paines: but such
as are purging to those who being exerci-
sed in them, doe amend their liues. And in
cap. 26. Such delights and carnall loues
shall be burned by the fire of tribulation.
To this fire doe belong the losse of kindred
and all sorts of calamitie.

Vt in suis er-
gastulis de-
trusi Purga-
torio possint
penitentia
igne decoqui.

Marke this Canon of Pope Siricius
which is to be seene in Luitprandus and
others. Hee commanded that the Monkes
should immediatly bee driven out of the
Monasteries: to the ende that being shut vp
in their workehouses they might bee baked
in the Purgatory fire of penance. He re-
meth the labour of a Monke shut vp in
a shop and tied to trauaile [as it was the
custome of the first Monks to haue an
occupation and to labour with their
hands] a Purgatory fire. S. Gregory in his
fourth dialogue, cap. 39. speaking of
the fire whereby men be saved, saith, It
may be meant of the fire of the tribulations
of this life. And S. Augustine in his Ma-
nuel to Laurentius cap. 68. Est ignis tri-
bulatio tentationis, This fire is the temp-
tati-

tation of afflictions. Again soone after he saith that *This fire is in this life.*

S.Cyprian in his fourth booke and 2. Epistle speaking of Ecclesiasticall penance imposed vpon such as for feare had revolted to Idolatrie, compareth the condition of those penitents, which he saith are to be purged by fire, with the condition of such as never shrunke, but suffered martyrdome: And hee holdeth the condition of such Martyrs to be more blessed then the condition of those penitents: marke his comparison. *It is one thing standing vp, to aske forgiveness* [as did these penitents after their revolt] *another thing to attaine to the glory* [as they did that persevering receaved Martyrdome] *One thing it is, being cast into prison, not to come forth untill thou hast payd the uttermost farthing, another thing immediatly to receaue the reward of thy faith and vertue.* *One thing it is being afflicted by a long sorrow for sinne, to be corrected and purged a long time by fire: and another to be cleansed from all sin*

by passion and martyrdom. To bee brieſe
One thing it is long to hang in ſuſpenſe cō-
cerning the ſentence that the Lord ſhall
giue in the day of iudgement : and another
to be incontinently crowned by the Lord.
According to the manner of the anci-
ents, he tearmeth pennance and long af-
ſliction after ſinne, a purging fire, & op-
poſeth it againſt the preſent and aſſu-
red glory of the Martyres, as againſt a
condition more aſſured and farre more
blessed. And this ſaid he to the end that
ſuch as were priſoners for Chriſt, ſhould
not revolt vpon this perſwaſion that
afterwards repenting they ſhould en-
ioy like bliſſe and aſſurance as others
that ſuffered martyrdom. But of tem-
porall torment after this life, or of any
purgation of ſoules ſeparated from the
bodies, there is not one word through-
out that Epistle, neither elſewhere
throughout all *Cyprian*, who in puritie
giueth place to none of the Ancients.
And indeed wee need not to ſeek far-
ther then the ſame Epistle, wherein hee
wil.

willeth that the penitents [confessing
their fault] should be receiued. For, saith
he, *Apud inferos confessio non est, nec Exo-
mologesis illic fieri potest.* Which is more
none of the wordes vttered in this pas-
sage can in any wise stand with our ad-
versaries Purgatory. 1. For he saith *Lon-
go dolore cruciatum emendari & purgari
diu igne.* The penitent long time tormen-
ted is amended and purged by the fire: now
our adversaries say that the soules doe
not or cannot amend theselues in their
Purgatory. 2. It is also said that hee that
is thus purged resteth in suspense and
doubt of the Lords sentence in the day
of iudgement. But our adversaries say
that the soules in Purgatory are assu-
red of their saluation, and therefore the
Friar pag. 56, omitteth these last words
of *S. Cyprian*. 3. Finally sith hee speaketh
of such as doe pennance after their re-
uols, it is not possible hee should speake
of soules separated from their bodies,
either of Purgatory. Wrongfully ther-
fore doe my aduersaries make so many

The Friars
falshood.

brags of this passage for it is most vni-
iustly and fraudulently alleaged. As also
the Frier, pag. 63. citeth *S. Hierom* vpon
the fourth of *Jeremy* and in his second
booke against *Iovinian*: also *Nazianze*
in his 39. oration, and *Basil* in his oratio
vpon the 9. of *Esay*, where hee speaketh
of purging torments and afflictions, &
of a fire that trieth the faithfull: but in
this life, or at the day of iudgement.
And here doe our aduersaries shew the
third degree of their bad consciences
in their allegations of the Doctors.

*Of Commemoration and prayer for
the dead, practised by diuers of*

the ancient, and that it

*maketh nothing for
their Purgatory.*

Throughout the bookes of my ad-
uersaries there is nothing more grosse
thē their false presuppositiōs that they
make aboue an hundred times: whereby
so soone as they haue alleadged any fa-
ther that speaketh of Commemoratiō,
Almes, Oblations, or Sacrifice for the
dead

dead, they strait conclude, *Then is there a Purgatory.* A matter false, and that for sundry reasons. 1. Wherefore did *Saint Augustine* in writing a whole tract of the care for the dead set downe never a word therein of Purgatory? 2. Why did they offer for the Apostles, Prophets & Martyrs, and made sacrifices for them? As witnesseth *Cyprian* in his third book Epist. 8. and in his fifth booke Epist. 4. dare my adversaries therevpon inferre that the primitive Church beleaved that the Apostles were in Purgatory? 3. *Epiphanius* accuseth *Arius* of heresie because hee reiected praler for the deade, and bringeth many reasons to proue that this prayer made for the Patriarches, Prophets, Apostles and al the faithful is profitable & to bee received: yet speaketh hee not one word of Purgatory, albeit that was the place where to speak of it, or not at all. 4. *Dennis* [falsly teamed] *Areopagite* disputing of the commodity of prayer for the dead, still presupposeth that those for whom wee pray

pray, are blessed & propounded for examples to the living, and for matter of thanksgiving: but of Purgatory, or of any fire that purgeth soules he hath not a word. 5. We haue heard in the second of the *Macchabees* that to pray for the dead is but meere madnesse: vnlesse we haue regard to the Resurrection; so not to the torment of Purgatory. 6. The Greeke churches do pray for the dead: yet do they denie Purgatory. 7. Wee heard before by *Chrysostome* in his 32. homily vpon *Matthew* that such as procured praiers for their dead parents, did beleue that they were in flowred meadowes: & in that homily in aboue twēty places, he saith, that *Death is the entrie to rest and an end of sorrow*. *S. Augustin* in the ninth book of his *Cōfessions* praierh for his mother *Monica*: and *S. Ambrose* for the Emperour *Valentinian*, yet do they protest that they beleue that these parsons deceased are with God, & do enioy the pleasures of Eternall life. But the matter of greatest consideratiō
is

Is that S. *Ambrose* saith that *Valentinian* dyed without Baptisme. *Valentinian* I say who was a great Emperour and a Christian even from his birth, having so many cleargy men at his command, at whose hands to haue received Baptisme: who then did better deserue to bee confined into *Limbo* or *Purgatorie* then he? yet saith *Ambrose*, He is in celestiall felicity. 9. Wee haue heard that most of the ancients shut vp the soules of all men in certaine hidden receptacles, where they desired refreshing: ther vpon had they some ground to pray for the dead, albeit they did not belecue *Purgatorie*: wherein appeareth the corrupt faith of the Frier: for he sets a brag vpon the words of S. *Augustine* in the 110. chapter of his *Manual*. wec must not deny but that the soules of the dead are relieved by the piety of the liuing: but hee was wiser then to alleadge the wordes going before, namely *The soules are in hidden receptacles euen from their dease untill the resurrection*. For so it would haue

Oratio de obitu Valentiniani.

haue appeared that the opinion of *S. Augustin* touching praier for the dead, was grounded vpon an error which the Church of Rome reiecteth, also that frō an error will soone spring an abuse.

10. We haue alreadie heard the opiniō of *Origen* and his followers touching the fire of the daie of Iudgement, that should scotch and burne the soules evē of the most holy and perfect. Also wēe haue shewed howe fearefull *S. Hillary* was of this fire. All this therfore might haue ministred vnto thē argument sufficient to haue praied for the deade, as trembling at the punishment to come.

11. What more can we desire? Let vs make our aduersaries our iudges in this case. Do not the Priests many times receiue money for saying Masses for the young children that dyed soone after Baptisme, who neverthelesse [as they beleeeved] were neither in Limbo, nor in Purgatory? Let them now choose whether they will confesse their error, or acknowledge their Avarice; their
want

want of knowledge, or their bad consciences. 12. Do they not in their dailie Masse pray for the soules that sleepe in a slumber of peace and therefore are not in the horror of flames. 13. Let vs therefore heare the forme of the ordinarie praiers of the Church of Rome for the dead.

Saue them O Lorde from Eternall death in that terrible day when the heauens and the earth shall bee moved: when thou shalt come to iudge the world by fire: I tremble and feare when the triall shall come: and the wrath to come, that day of wrath, of calamity, of misery; that great and meruailous bitter day. They pray that the souls of the dead may be saved from eternall death and the last iudgement: & which is more, Throughout all the publicke praiers of the Church of Rome for the dead we finde not one word of Purgatory: which proveth that it was not yet established in the Church at that time, when they praied onlie for the refreshing of souls in their hidden receptracles: or for the last iudgement, or to eschew

Eternall

This book
of sacred
cerem. sect
s. c. r. libe-
ra domine
à morte æ-
terna indi-
cillo tre-
mendo

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This book
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5. c. 1. libe-
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e illo tre-
mendo

Eternall death. 14. Finally, is it not a matter mervailous notable that among such a multitude of the passages of the fathers, by our adversaries quoted for praier for the dead, there is not one that saith that these praiers were made to redeeme soules out of Purgatory? This thē is the fourth degree of the deceits and fraudulent allegations that our adversaries do make, whē at every speeche they still inculcate praier for the dead for proofof their Purgatory: & there vpon haue they spent at the least three quarters of their allegations.

Now as concerning this praier for the dead, the truth is that the Apostles in the celebration of the Lords Supper retained the institution of Iesus Christ: and Pope *Gregorie* hath before testified vnto vs that to that Institution that is set downe in the holy Gospell they added only the Lords praier, which argueth an vntruth in *Chrysostome*, who saith that the Commemoration of the dead in the Eucharist is an Apostolicall tra-
di-

dition. Soone after Martyrdome encreasing, for the better encouragement of the Christians, they brought in a custome in the celebration of the sacrament, to name the Martyrs with the Prophets and Apostles, and in euerie Church they had a list or double tables called Diptiches, wherein were written the names of all such deceased as were to be mentioned in Commemoration, and so far there was no harme.

The custome encreasing, the parents and friends of the deceased beganne to giue almes vpon the day of the Commemoration of the deceased. The almes together with the commemorations they called oblations of the dead: also sacrifices for the dead: as we may see in the sixt epistle of the third book of S. Cyprian, speaking of the Martyrs deceased in prison *Celebrentur à nobis oblationes et Sacrificia in Commemorationem eorum.* Let vs celebrate sacrifices and oblations in commemoration of them. Likewise in the fifth Epistle of his fourth booke, speaking

Heb. 13. 16 king of Laurence, Celerine and Ignatius
 Phil 4. 18. Martyrs, *Sacrificia pro eis offerimus quo-*
ties Martyrum passiones & dies uniuersa
Commemoratione celebramus. That
 is to say, we doe offer sacrifice for them al-
 waies, and so often as from yeare to yeare
 we doe celebrate the daies and passions of
 the Martyrs. In summe this is it. The
 almes called in the Scripture sacrifices,
 were offered for the dead, that is to say,
 in remembrance of them, and in their
 stead, as if the dead gaue them. Thus in
 the eight booke of the Institutions of
 Clement, cap. 18. The Bishop or mini-
 ster prayeth, *we doe offer vnto thee for all*
those that haue pleased thee from the be-
ginning of the world, for the Saints, Patri-
arkes, Prophets, righteous men, Apostles,
Martyrs, &c. For such doth the Church
 of Rome hold that wee ought not to
 pray or to offer. That these oblations
 and sacrifices were almes it appeareth
 by two Canons: one of the Councell
 of Vases, the other of the Councell of
 Agatha. Which are in Cau. 13. quest. 2

Vases, Can.
qui oblationes,
& cau.
Clerici.

The

The Councell of *Vases* saith thus. Such
as detain the oblations of the dead, & are ^{Can. Qui ob-}
slack in bringing them to the Churches, ^{lacione &}
are to be cut of from the Church as Infidels, ^{can. cleric.}
because they doe deprive the faithfull of the
accomplishment of their vowes, and the
poore of their food and substance. That of
Agatha condemneth those that de-
taine the oblations of their deceased
parents, as murderers of the poore.
Burchard in his fifth booke alleageth ma-
ny examples. Nowe because part of
these offerings were imployed in the
Communion of the holy supper, *S. Cy-*

prian in his sermon of *Almes* complai-
neth that the rich offering nothing, yet
came to take part of the sacrifices of-
fered by the poore. *Domini cum sine sa-*
crificio venis, partem de sacrificio quod pau-
per obtulit sumis. Now that this nomi-
nation of the dead in the administratiō
of the sacrament tended not to fetch
him out of Purgatory it appeareth evē
by the same that our adversaries alleage
out of *Cyprian*, namely for that hee
would not permit any nomination of

of a certaine deceased person, who had charged a clarke with a tutorship: for surely it had beene excessive inhumanitie to depriue a soule tormented in fire from ordinary reliefe for so slight an offence, and where it was rather want of consideration then of piety: as also to hold such a one for that sinne to be damned were a rash and precipitate iudgement. It was therefore a deprivation of honour among the living, not a prohibition from succouring of the soule of the deceased. And yet in all this there is no harme.

In those daies sprang vp the error of the receptracles of soules, and of the fire of the last iudgemēt, that should purge even the Virgin Mary and the Apostles, & began to take footing in the church. Hereby mēs minds growing into feare and being perplexed concerning the estate of the dead, prayers for the succor of the dead soone after came to bee adioined to the oblations, sacrifices, and almes. And thus error begat abuse, which sprang from the loue of friends,

yet without any conceit of Purgatory;
and without any foresight of such abu-
ses as might ensue; and did befall in the
daies of *Gregory* Bishop of Rome, who
lived in the yeare of *Iesus Christ* six hun-
dred. For then learning being smother-
ed by the inundation of the barbarous
nations; the *Goths*; the *Hunnes*; the
French; the *Vandales*; &c. And these
lights of the primitive Church extinct;
whiles there were no more *Basils*; *Cy-
prians*; or *Augustins*; &c. The diuell ta-
king his time; and making vse of the
covetise of the Clergie; cosened the
world with visions and aparitions of
soules returning from Purgatory; as we
see in *Gregories* dialogues; and *Beda* his
workes: who made report of a soul that
appeared muffled in a cloke of fire: of an
other that had beene a master of the
bathes; and being there in Purgatory;
offered to pull of a mans hole. They al-
so tell vs a fable of one *Nocholas* who
getting forth of Purgatory by a hole
that is in Ireland; reported that hee had
seene soules, some broiled; some fried;

some roasted, &c. Gregory in the fourth of his dialogues cap. 41. putteth to him selfe this question. *Quid hoc est quæso, quod in his extremis temporibus tam multa de animabus clarescunt, quæ ante latuerant?* And ordinarily these soules in their appearance shewed the cause of their tormēt: ether that they had not paid the Church what they ought, or had vowed; and so entreated the living to satisfie for them: or that they had withstood the Bishop of Rome &c. Then began these great donations to the Church: especially after the stations and Indulgences of Rome were added, which are of the topgallant, & the last & supream top of all Babylon.

Against this progresse of abuse what better remedy then to reduce the people to the spring head, which is the holy Scripture? And to say as Iesus Christ said to the Saduces Mat. 22. *You erre, not knowing the scriptures: but from the beginning it was not so.* For throughout the old Testament, that is, for the full space of foure hundred yeares there was

was no prayer either for the dead, or to fetch any soule out of Purgatory: neither in the daies of Iesus Christ or his apostles, nor of a long time after. Thus shall we attribute the glory to God & to his word, & cleere the peoples minds from all doubts or difficulties, & withal cut of the pathes that lead to this trafficke.

How vniustly the Frier and his fellowes doe make vse of the example of the primitive Church, in matter of Indulgences.

In the times of persecutions, the primitive Church sought all meanes possible to honour martyrdome and to encourage the Christians thereto. Among other meanes they had taken vp a custome that such as for any notorious offence were cut of from the Church for some long time did resort to the prisons wherein such as suffered for the gospel were detained, & there besought these Martyres to make intercession to the Church that the time of their penance and excommunication might be

abridged: and thus did the Bishops vse at the intercessions of these prisoners appointed to martyrdome, to readmit the penitent into the Congregation.

S. Cyprian in his sermon of the fallen, also in the second Epistle of his fourth booke, and *Tertullian* in his booke *De pudicitia*, doe disallow this custome, & thinke thay they yeeld too much to these imprisoned Martyrs. Yea *Tertullian* speaketh thereof in his booke of the Martyrs. cap. 1. Our adversaries, like the Israelites that gathered straw vnder the bondage of *Pharao*, for want of more substantiall proofes, doe make vse of this custome in their establishing of the Popes Indulgences, and in the distribution of the overplus workes and superabundant satisfactions of the Saints collected into the Popes treasure and converted into paymentes for others: wherein I suppose they haue no intent that men should beleue them, so farre from all apparence doe they speake. 1. These Martyrs that *S. Cyprian* spake of, were yet aliue: those that our aduersaries

Tertullian
calleth the
appointed
Martyrs.

ries spake of are dead. 2. Wee cannot finde that ever the paine of any sinner was abridged by the merits and superabundant sufferings of these Martyres, who would never haue vndergon those torments, had they not beleeeved that God called them thereto, and consequently that they were bound to endure them, & so it followeth that they neither did, nor suffered any thing supererogatory. for they could not doe otherwise, vnlesse they would haue denied the Gospell. 3. These imprisoned Martyrs commended to the Church this or that penitent, and besought that they might be receaued into the Communion: but they neither paid for them nor redeemed them: as our aduersaries doe say that the Saints by their sufferings are in some sort our redeemers. 4. These Martyrs entreated only that the sinner might bee admitted to the Communion: not that he might be exempt from Purgatory. 5. In those daies there was no speech of this worthe treasure of the Church, composed of

the superabundant satisfactions of Iesus Christ and his Saints. 6. Every Bishop imposed or abridged the pains or excommunications in his owne flocke without expecting either advice or bulls from the Bishop of Rome. 7. In those daies men knew not the meaning of pardons hanged vpon certain Churches by his holinesse autoritie, O what a goodly sight it would haue beene in those daies to haue seene such bulls let vp and fixed vpon the Church dores, or some one that might haue instructed the people in this new Gospell: namely that his Papall holinesse, having in his treasury all the superabundant satisfactions of Iesus Christ & his Saints, doth giue ten thousande or fiftie thousande yeares of plenary pardon, and as many quarentines, with the third of all their finnes, or even full Indulgence to every one that shall say a stinted number of Paters or Avees, or his rosary or beads; or weare or kisse some halowed grains; or contribute some peece of mony; or that shall ioine himselfe to the fraterni-
tie

tie of the Corde : likewise that such a stinted number of Masses said vpon a certaine priuiledged altar. shal fetch out of Purgatory any one soule, even such a one as he shall chuse that must pay for it: also that such venerable pardons are to be purchased in such a Church & vpon such a day, even vntill sun set: besides that he that shall buy these pardons may chuse him a ghostly father, such a one as in the houre of death shall absolve him from all his sinnes, both from the paine and from the fault? Surely I say if any man in the primitiue Church should shaue preached so prodigious a doctrine, even the little children would haue hissed after him: or the Physicians would haue felt his pulse, so to haue learned the cause of his frensey, and to purge his hypochondriall humour: for as yet it was not the custome to burne any man for heresie. Now in our enter-view the Frier alleaged vnto me this intercession of the Martyrs for the penitent to defend papall Indulgences: I answered that that intercession had no resemblance.

semblance with the Popes Indulgences
 besides that that custome did *Tertullian*
 condemne. Then did he take me vp in a
 most impudent manner, saying that I
 was deceaued: also that I tooke *Tertulli-*
an for *S. Cyprian*: but I told him that
 both the one and the other condem-
 ned this custome: howbeit wee wanted
 bookes to satisfie the assistants vpon
 this point. This did not the Frier forget
 in his booke, and therefore marke his
 words, pag. 12. *The Minister should re-*
member what a Novice be shewd himselfe
in the reading of the fathers, how hee mis-
tooke himselfe in citing them, quoting Ter-
tullian for S. Cyprian. But let him nowe
 learne that which he yet knewe not, &
 so confesse himselfe to be the Novice.
Tertullian in his book *de Pudicitia*, cap.
 22, complaineth of this custome at
 large, even so farre forth as to say That
 diuerse procured their own imprisonment,
 that so they might be Intercessors for some
 of their friends: or that they might commit
 folly with women detained in the same pri-
 son. *Violantur viri & femina in tenebris*
plane

plane ex usu libidinum nctis. Et pacem ab
his querunt penitentes, qui de sua periculi-
tantur. In the end hee concludeth thus.
Sufficiat Martyri propria delicta purgasse.
Ingrati vel superbi est in alios quoq; spar-
gere quod pro magno fuerit consequutus.
Quis alienam mortem sua soluit, nisi solus
Dei filius, &c. that is to say, Let it suffice
the Martyr that hee hath purged his owne
sinnes. It is the part of an vnthankfull and
proud person to seeke to impart to others
that which hath beene granted to himselfe
for a great grace. What man did ever by his
owne death satisfie for anothers death, but
the only sonne of God. In al this appeareth
both the Monks ignorance in commō
matters; as also his assurāce in speaking
that which he knoweth not; besides his
childish vaunting of prevailing in so
slight a cause. For had I named *Tertulli-
an* for *Cyprian*, can the weakenesse of
my braine amend his cause? but it is me-
mory that fayleth him; or rather know-
ledge: but especially conscience. Note
in the meane time how well these In-
dulgences are vnderpropped with anti-
quitie

quitie: for my adversaries in all their
 three burning bookes do not bring frō
 the Fathers any other proofes, but this
 custome, to support their Indulgences:
 Indeed the fire of *Helse* saith that *Sylve-*
ster Bishop of Rome gaue Indulgences:
 but that is false: neither can hee hereof
 produce any good author that lived in
 the time of the said *Sylvester*, or a long
 time after. I knowe that this worde In-
 dulgences is to be found in sundry anci-
 ents: yea, it is to be found in *Cicero*. But
 the point is to proue whether the Bi-
 shop of Rome in the first ages of the
 Christian Church gaue any pardons
 throughout Christendome: and the
 same tied to some one Church & some
 one day: and vpon condition to contri-
 bute, or to say a set number of Paters or
 Aves, or to wear some halowed grains:
 also whether by Indulgences he fetch-
 ed soules out of Purgatory, or distribu-
 ted to others the surplussage of the suf-
 ferings of Saints, laid vp in his treasury?
 Here are they all quiet: for never an an-
 cient will depose for a matter so frivo-
 lous.

That

That our adversaries for the establishing
of their satisfactions, doe corrupt the
Fathers.

The ancient Christians found them
selues much troubled in preventing
such fainthearted people as to avoide
persecution did for the time fit them-
selues to Paganisme, & the storme once
over, returned to Christianisme. To
those they enioined many yeares of pe-
nance, and quartered them apart by the
selues in the Church, so as they were a
long time excluded from the Commu-
niō. Hereof read *Zozomenus*, lib. 7. c. 16.
where he describeth the forme of pub-
like penance in his time.

Their behaviours and testimonies of re-
pētance are many times termed *Satis-*
factions, of which word we haue before
spoken, and shewed that it signifieth cō-
fession of the fault, or humiliation, and
asking of forgiuenesse. Read the sermō
of *S. Cyprian* concerning the fallen,
where this word is common: hec invit-
eth the sinners *ad preceptum satisfactionis*, to
a prayer of acknowledgement of their faults.

A.

According
to our ad-
versaries
exposition,
we should
turne it.
A prayer of
payment,
which bea-
reth no sense

Againe, *Dominus orandus. Dominus no-
stra satisfatione placandus.* Wee must
pray to God: wee must appease God
with our satisfactions. In the same ser-
mon. *Let not the sinner cease from doing
pennance, and intreating for the mercy of
God, least sinne that seemeth small, growe
great through contempt of satisfactions.*
Who seeth not that he here taketh en-
treating for the mercy of God, and satisfac-
tion for one only thing? And againe, *Illu-
se anima prosternat; illi in stitia satisfac-
ciat.* He saith that humiliation and sor-
row doe satisfie God and appease him.
Fraudulently then doe they alleage the
Fathers for the laying of the foundation
of their satisfactions, which they say to
be payments, redemptions and purcha-
ses towards the iustice of God: and en-
deavour out of a bad grammar to ga-
ther as bad divinitie: by the corruption
of one latin word, a perverting of Chri-
stian faith. If *Origen*, or any man after
him hath said that our good workes,
or that Repentance doth redeeme our
sins, it is to be vnderstood in the same
man-

māner as wee say, to redeeme a mans
 peace by praier: or to redeeme the
 time by diligence: in which forme of
 speech this word *to redeeme* importeth
 neither payment nor redemption. We
 must therefore mollifie whatsoever the
 ancients haue spokē over harsh: & bear
 with the impropriety of their wordes.
 If neverthelesse anie of them, were hce
 in never so great estimatiō with vs, did
 ever meane that there was anie other
 redemption from the paine due to our
 sins, but the blood of the sō of God: or
 that hath beleevēd that a sinfull man
 may be the redeemer either of himselfe
 or of any other, as my adversaries do
 hold, we say freely with S. Paule, Gal. 1.
*If an Angell from heaven shall preach anie
 other Gospel thē the Apostles haue preached
 unto vs, let him be to thee accursed.* Now
 would I wish the curious reader to ex-
 amine the passages of the fathers quo-
 ted by these doctors, so that he find that
 still they doe pervert the passages in
 some one of the sixe formes that wee
 haue represented: so it be not in passa-

*The frier
 pag. 108.
 falsly saith
 that it is the
 opinion of
 the fathers,
 yet citeth
 none but O-
 rigen.*

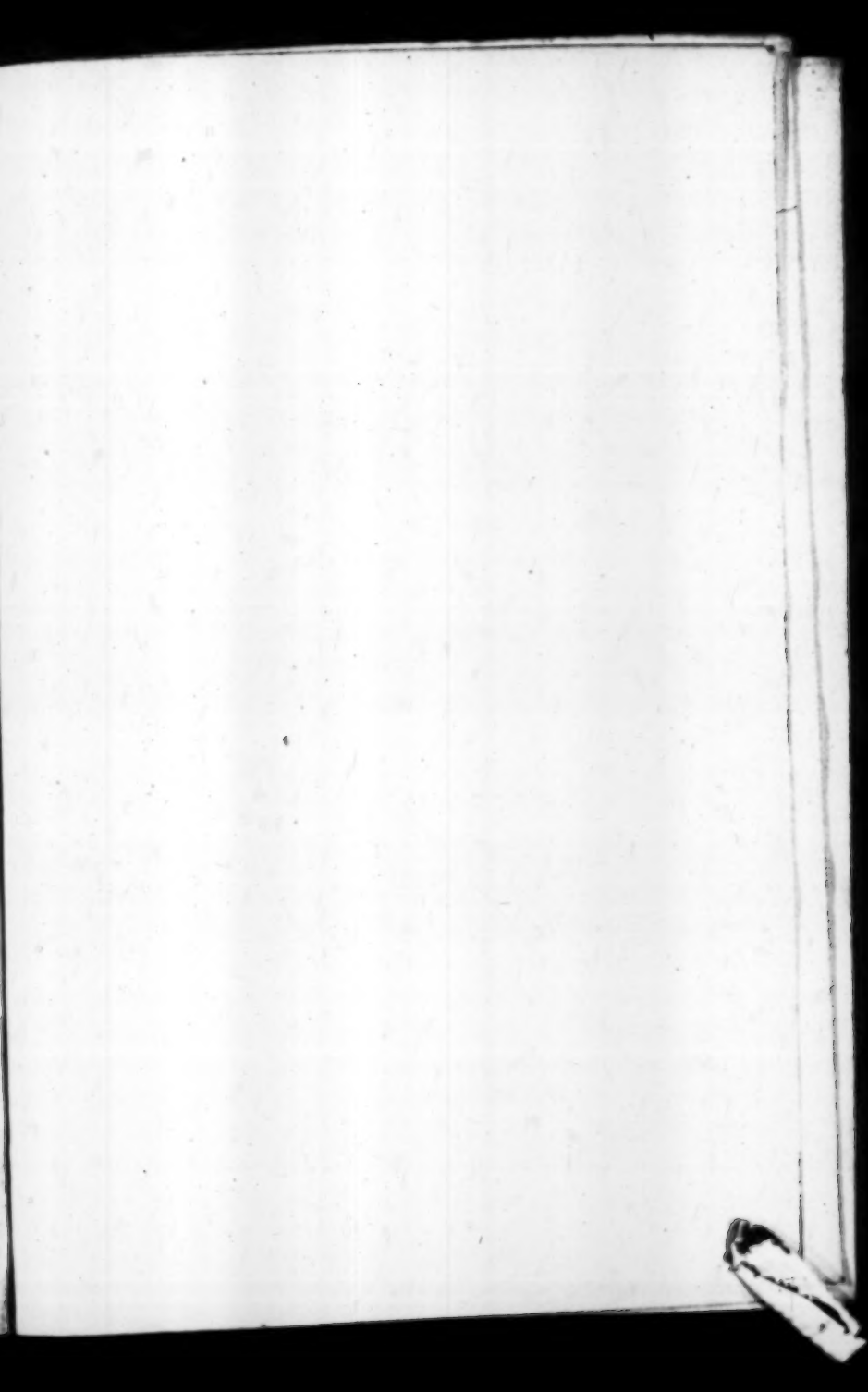
ges vainly alleaged to no purpose, or vpon matters by vs granted: besides that a great part of their allegations are false and the passages either maimed or changed. And hereof haue wee set down many examples as a cast, thereby to iudge of the rest.

The confession of the Portugall Frier page 40. where in he acknowledgeth that in the olde Testament there is no speech of Purgatory. His words be these The olde Testament hath not proued the immortality of the soule: neither Paradise: neither the creation of Angels, neither many other like things; as well for the reasons before alleaged, as because the Doctōrs of the law that taught others, neuer doubted of the. In like sort must we understand it of Purgatory.

The Reasons that he alleageth, are the same that are contained page 18. & 19

1. First for that it was for feare of giving occasion to the Jewes together with the Gentils to thinke that wee should sacrifice to the Infernall powers. 2. Secondly by reason that before the redemption of mankind the estat of the dead was not so well knowne, as after that our Lord descended into hell. 3. Thirdly because men had not so great meanes to succour them before, as they had after that the merits of the death and passion of our Lord were committed into the hands of the Church to apply them.

FINIS.



THE WATERS OF SILOE.

TO QVENCH

THE FIRE OF PVRGATORY

and to drowne the traditions, Lim-

boes, mans satisfactions and all Popish

Indulgences, against the rea-

sons and allegations of a Porti-

gall Frier of the order of

St. Frances, support-

ed by three

treddises.

15.7.2

The one written by the same Franciscan and
entituled *The fierie torrent, &c.*

The other two by two Doctors of Sorbon.

The one intituled *The burning furnasse.* The
other *The fire of Helie.*

BY

PETER DV MOVLIN Minister of
Gods word.

Psal. 118. 12.

They came about me like Bees, but they shall be quen-
ched like a fire of thornes.

Faithfully translated out of French by I. B.

Printed at Oxford for Iohn Barnes
dwelling neere Holborne
Conduit, 1612. a

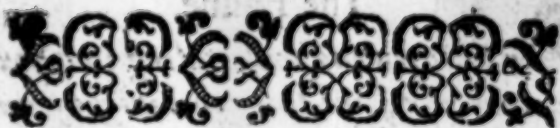
THE WARRIOR
TO OVERTAKE
THE

10/10

THE WARRIOR
TO OVERTAKE
THE

THE WARRIOR
TO OVERTAKE
THE

THE WARRIOR
TO OVERTAKE
THE



TO THE RIGHT
WORTHY SIR DUDLY

DIGS Knight, true con-
tent in this life, with
eternity in the life
to come.



IF if the remem-
brance of former be-
nefits can moue or
bounty in more am-
ple sorte extended
can preuaile, I haue
reason both to ag-
nise your loue shew-

ed, and your bounty showed towards me;
least worthy of such immerited affections.
Yet because vnthankfulnesse stops the cur-
rent of Gods blessings, and makes vs dege-
nerate from that we should be, I resolved
with my selfe to gratifie your loue (at least
in some sort) by acknowledging that entire

The Epistle

duty I owe you, and consecrating unto your
worthy selfe, some thing that might seeme
worthy of such a patronage. May it please
you therefore to take surviue of this worke
which by long Travaile I haue brought to
this perfection: it is the freight of my poore
bark purchased by this years saile; it seemes
more then an Elephants birth, and there-
fore promiserh satisfaction to the iudicious
reader. Let it bee shadowed vnder the
wings of your protection, who best deser-
ueth it, because you nourished both me and
it, when there was scarce any being to mee
or it: so particularise your diuers & sundry
affections to which and for which I rest e-
uer devoted, would craue a tract of it selfe,
which makes me omit them. only I wish my
effects, were answerable to my affects, to ac-
complish that which I would. But so fruit-
lesse bee wishes that their harvest seemes
scarce worthy the gleaning. This poore te-
stimony of my loue may not only demon-
strate what I owe unto you: but what I owe
the Church in the faith I haue professed,
which I will ever keepe inviolable, not ma-

king

Dedatory.

king travaile as too many doe to the wrack
& ruine of my Religion, but the confirmer
of those unsetled intentions which were
but halfe grounded in me; experience hath
reduced my wavering thoughts to an har-
bour of quiet repose; these be the fruits I
reaped, which as my first fruits are to you
tendred, to manifest my loue and dutie vn-
to you, the sinceritie of my conscience to the
Church, and my charitable desire to profit
all: much I should wish you in content, but
more I cannot then already you enjoy, and
therefore rest

Ever obliged to your re-
spected selfe

I. B.

My dear friend,
I have just received your letter of the 10th inst.
and am very glad to hear from you.
I am well and hope this finds you the same.
I have not much news to write at present.
I am still in the same place and doing the same
business as before. I have not much time
to write at present, but I will write again
when I have more news to tell you.
I am very truly,
Your friend,
J. B.

Ever obliged to you,
J. B.



THE PREFACE TO THE
READER.



SOONE after the
meeting betwixt
the Franciscan fri-
er and my selfe, I
sent him in wri-
ting a discourse cō-
taining an exami-
nation of Purga-

torie requesting him likewise in wri-
ting to set downe his soundest reasons
and strongest proofs. But either of my
writing or request this good Doctor
made no accompt, yet in my absence af-
ter my departure from Paris he sent to
challenge me againe to a verball con-
ference: & before he particularized his
departure, he repaired to the kings Ma-
jestie and required reward for his pub-

A like

The Preface.

Contrary
to the rule
of S. Fran-
cis, cap. 4.
*nullo modo
denarios vel
pecuniam re-
cipiant, per
se vel per per-
sonam inter-
positam.*

licke teaching, as also for his particu-
lar conference with the Minister *Du
Moulin*. Which nevertheles could not
restraine me from publishing my dis-
course intituled *The waters of Siloe to
quēch the fire of Purgatory*. This writing
wrought a greater effect then I could
haue imagined: for attending the Fran-
ciscans answer, behold two Doctors of
Sorbone Cayer and *Du Val*, tryed no
doubt vpon the vollee among such a
multitude as doe assault this treatise, as
a forlorne hope are the first that enter
the skirmish. Afterward stirred vp by
their example, commeth this Portugal
Monke into the field, as making vp the
arrier guard of this Roman army: to
whose worke the *Iesuits* of *Tournon*
haue contributed, to the end that after
the knocking together of so many ex-
quisite pates, they may need no more
to begin. In me it might be holdē great
presumption to wrastle with so many
men, and so loaden with titles, if the
word of God stood in awe of multi-
tude

to the Reader.

tude. For hee might bee holden for a
mad man, who in a matter of impor-
tance, in lieu of waighing the reasons
should fall to numbring of the persons.
Truth is of more force in the mouth
of one man onely, then vntruth in the
mouthes of many, whose conspiracies
against the truth of the Gospell resem-
bleth the humming of a nest of wasps
that in stinging doe lose their stinges.
how ever it is, it seemeth that this trea-
tise hath stung some of them to the
quicke: with so great strife doe they as-
sault it. And indeed the gaule and iniu-
ties that herein they doe spue forth
doth shew them to be vehemently mo-
ved. They tearme me a beast, a foole, a
sot, a deceaver, an hereticke, an impious
parson, a dolt, execrable, impudent, &c.
They send me quick into hell, yea they
rather want words then stomach. They
are sorrie that our language is no bet-
ter stored with iniurious phrases: and
God hee knoweth what people they
are! But God grant that this their vo-

The Preface

mit may be to them a purgation, that
god may not iudge them with so great
rigour, as they doe vs with rashnesse.
This is all the revenge that I do desire:
for what other interest haue we in this
action then the glory of God and the
saluation of such as hate vs? Whose
stripes and blowes when they cannot
penetrate into the truth doe reflect vp-
on my person. But herein doe I boast
that they be honorable bruises. These
barkings I beare as of men starved, and
as some portion of the reproches of my
saviour Christ, who was in like manner
outraged, and for our saluation bare
more sorrows then we can suffer wrongs
for his glory. Now albeit an impudent
boldnesse be the only way to atchieue
reputation of skill, yet am not I deter-
mined to practise, that course: neither
to requite these Doctors with such
quaine. This attempt I despise & laugh
at such impetuositie: yea I even take cō-
passion of it, as of a disease of the minde
and a convulsion. Neither is it indeed
my

my cause, it is the cause of Iesus Christ, whom we are not to defend but by imitating of him; for how can we plead the cause of the Lambe of God with wolfish hearts and poisoned stomackes? Yet is their wrath in some sort excusable: for in quenching their Purgatory, what do you but put these our Masters to an hungry dispute, by stopping the currant of their trafficke, cutting their sinews, & breaking the wheeles of this great frame of the Roman hierarchie? For as a beast deadly wounded, springeth forth with an extraordinarie force, even so these Doctors doe excessiuely storme, when you touch them in their best feeling: that is in the belly, in Avarice and in Idlenesse. Of all the rest this Portugal Monk is the most ridiculously violent: hee speaketh with a barbarous impetuositie: with such a pride as hardly agreeth with his habit: yet did I forbear his honour and abstaine from all iniuries and bravadoes, albeit I had a large field open before me, and many

The Preface

proofes of his ignorance. But I seeke not to dishonor any man, only the glory of God do I aime at. To these books thus stuffed with civilitie haue these reverend Doctores imposed Capriccious titles after the manner of those that hang out scurrilous tables over the forefronts of the houses where they act their enterludes: or as such as carve *Cyclops* and *Satyres* vpon the frontispice of their buildings. Marke then the title of *Cayers* booke. *The burning furnace, or oven of reverberate &c.* And in his booke his speech runneth all vpon *Limbeckes* firing, evaporating, recalcining, &c. All words of his art, and of all this he maketh an *Amalgame* cōtaining more moon then sunne. The other treadeth the same path and entitleth his booke *The fire of Helie to drie vp the waters of Siloe.* You wot not by what spirit you be led. The Frier was loath to bee behind his fellowes, or to vse a lesse ridiculous title then his writing is, so to procure an vniformity wherein he proceeded

CAYER.

VAL.

Luke. 9.

The FRIER

to the Reader.

ceeded with great discreation and this is his title. *The Torrent of fire proceeding from the face of God to drie up the waters of Mara enclosed in the causiey of th: Mill of Ablon:* O frock garnished with elegancie! Who was able on this side the Pyrenean mountaines to attaine to such gallant conceptions; and so well polished? This Frier minor entendeth to haue all his pollutions and vncleannes that he spueth out throughout his whole booke to come forth from the face of God, that is to say, to bee expelled out of Gods presence. Which nevertheless hee armeth with autoritie, entituling himselfe *The Reverend Father James, Observantin, Doctor, Preacher &c.* And in his preface braggeth that he writeth succinctly and strongly: yet had it beene good hee had expected other mens commendations: but he had more desire to ease them of that labour.

At the first blush therefore seeing so fierie bookes, such hot furnaces & Tor-

The Preface.

rents of fire I feared to come neere the:
but plucking vp my spirits and being a
little way entred into the reading of
the same, I grew into farre greater ad-
miracion, considering that these three
friars were as farre discordant among
themselues as fire and water: and that
these Doctors did most fiercely bang
each other, and yet were all signed and
approved by the Doctors of *Sarbone*.
Yea so hot was this contention among
them, that one of them, namely *Cayer*,
after hee had beene well displaid, and
hardly entreated, was finally disclai-
med in all their Pulpits, & blasted with
perpetuall infamie. All which they
could never haue compassed, but they
must likewise taxe those Doctors that
subscribed and allowed his booke.

Herein is
the Coun-
cel of Basil
contrary
to the Cou-
cel of Flo-
rence.

Well did I knowe that the opinions
of the Romish doctors doe agree but
badly. One saith that the pope cannot
teach false doctrine, another that hee
can. One that the Pope is aboue the
Councell, another that the Councell is
aboue

about the Pope. One that Invocation of Saints is necessarie, as Pope *Innocent* the 3. and *Cayer* in his conference advowed & subscribed by the Doctors of *Sorbone*. The others, as the Lord of *Eurenx*, that it may wel enough be forborne; and it is no matter of necessitie. The Iesuits and such as in their hearts are more soundly nailed to the Papall sea doe advow that the Pope may giue and take away kingdomes: & that hee can absolue subiects from their oaths and fidelitie & allegiance to their Princes, and this power haue the Popes of late assumed to themselves, & doe now put in practise. Others that hold their iudgements somewhat more at liberty doe affirme all this to be meere vsurpation. The most strictest orders of Friers and such soules as they haue brought into captiuitie doe beleue that the Church of Rome cannot erre in any point of doctrine and doe defend even the most grosse absurdities: other more smooth tongued, but withall more

Mysteria
Missæ. lib. 3.
cap. 9.
Causa. 15. Cā.
Alius & Can.
Nos sanctonū
quest. 7 Ex-
travag. vñā
sanctum de
Maiores. &
Oleo.

The Preface.

white livered doe say that there bee indeed grosse absurdities : That they beleeue not any Purgatorie. That the Luble is but a kind of Marchandize : That the fraternitie of the Corde is but superstition: That the hallowed graines are but prophane trumperies: That we might very well forbear the portraying of God: the taking of the cup in the Supper from the lay people : the baptizing of bells: the singing of Masses for horses, corne, hogges, &c. Yet for all this that wee must not separate our selues : and the reason that vnder hand they giue out is this : It is good for vs. All this passeth smoothly away so long as we speake not hardly of his holinesse and that the Church Profits be not diminished. To be brieffe, these people are like twinnes whose heads being devided the bellies are neverthelesse knit together. Surely this is the course whereby the vnitie of the Romish Church is vpholden. Nether were wee vtterly ignorant of this discord, yet should I never
haue

to the Reader.

haue imagined that they would haue published their contradictions, or produced these Doctors to the stage, there to haue given them so rude a bastinado. But drinke yee together Doctors & agree among your selues: for surely the same God that confounded the languages of the builders of *Babylon* doth still suffer diuisiō to molest those that build it againe. Now that which we speak of, concerneth not *Cayer* alone : for the Frier likewise gainesayeth his two companions, albeit he hath both scene their bookes & out of them borrowed some part of his writings. So as that which in the sixteenth of *Genesis* was spoken of *Ismael*, *His hand shall be against every mā,* and *every mans hand against him;* doth very well agree with every of them: whereof in this Treatise I will shewe you sundry examples.

These contradictions are somewhat hard of digestiō, but much more their flanders wherein they impose vpon vs most horrible and wicked opiniōs, infinitely

The Preface

nately estranged from our beliefe. As
thus: that we beleeeue five mansions for
the soules: that our drift is to deny the
Immortalitie of the soule: that wee
make al sinnes alike equal: that we hold
that the soules doe sleep from the day
of their decease to the day of iudgmēt:
that wee would haue I wot not what
Synode [that neuer was] to passe for an
article of faith: that baptisme was not
necessarie for any but the children of
vnbeleeuers: that out of our Kalenders
we haue raised the Virgin Mary & the
Apostles, and in their places haue inser-
ted *Luther* and *Calvin*: that our Mini-
sters doe preach liberty of conscience
without any apprehension of diuine
iudgemēt: that we hold that it sufficeth
vs that Iesus Christ suffered for vs, and
therefore that wee neede not doe any
more: that at the Funerals of the late
Queene of England they sung Masse,
had their offertory and prayed for her
soule: that *Luther* and *Calvin* in lieu of
raising the dead to life did put the living

To the Reader.

to death, and that they are our Masters, Patriarkes and Apostles &c. To bee briefe, they set downe even all the slanders that hatred can devise, or malice can suggest, wherewith they seduce the people and abuse their simplicitie.

What shall I speak of their vprightnesse in alleaging the Scriptures? All the passages that they produce are for the most part either falsified, or wrested to a contrary sense, or to no purpose. With a Magisteriall license they force a number of passages quoined vpon the anvill of Avarice, that are not to be found in the originals, either Greeke, or Hebrew: yea and sometimes contrary to the Roman translations. Of so much negligence or dulnesse of their reader do they presume, assuring themselves that the people shall never perceave any thing, or can so much as cōsult with the Scriptures, which vnto them are as sealed letters and suspected bookes: albeit, in the meane time they are permitted to read the monstrous Legends: the
Psal.

The Preface

Psalters of the Virgin Mary full fraught
with blasphemy: and the frivolous and
and fabulous bookes of the life of Ie-
sus Christ. O yee soules that long for
your salvation, will you still liue in such
grievous bondage? What? shall we yet
be so vaine as to passe the seas to looke
vpon the reliques of some Saints, and
will we not heare Iesus Christ when he
offereth himselfe vnto vs in the holy
Scriptures? Shall we stoop more to cu-
riositie then to necessitie? To the cōtent
of our eies then to the salvation of our
soules? Shall we still be so rashly negli-
gent, as in a matter of such importance
to credit the first commer? Contenting
our selues with following in lieu of
knowing? Placing pietie in the knowe-
ledge of nothing; thrusting our selues
into the presse and shrowding vs amōg
the multitude? Againe, when any man
shall say vnto vs that Iesus Christ or a-
ny of his Apostles do in such a place, or
in such a place teach vs Purgatory, or
the Invocation of saints, &c. Shall wee
be

to the Reader

be so cruelly cowards to our selues, or
so vnthankfull to God, as not to take
so much paines as to look whether the
same be truely alleaged? And indeed
wherefore should these Doctors cite
the places but that we might see them?
For what an absurditie is this, to quote
the places to the people and then to
barre them from seeing of them? To re-
ferre them to the places and then to
command them not to looke in the
booke? The people of *Beroe* practised
this examination of the things that *S.*
Paul taught: for albeit he preached with
farre more auctoritie and certitude the
any man in our age; yet did they ex-
amine his preaching by the reading of
the Prophets, farre more obscure then
the new Testament. Enter therefore in
to this examination I say, and yet I say
vnto you [especially if you haue re-
course to the originals] that you shall
enter as it were into a shop where they
sell vizards: yea where they doe not on-
ly sell them, but where they make the,
so

Acts. 17. 10

The Preface.

so excessive is their licentious liberty? Of all this will wee in this Treatise produce sundry proofes, according as occasion shall serue. A Treatise whose principall drift is a defence of the only purging of our sinnes, which is the blood of our Saviour Iesus Christ against the fire of Purgatorie. An argument that carrieth with it the confutation of the doctrine of the *Limboes*, of Traditions, of Prayer for the dead, of mans satisfactions and of Popish Indulgences. I plead the cause of Iesus Christ: I confute the reasons and passages of these Doctors and their burning writings: yet touch not their persons, neither their furnitures full of Invectives that concerne not the argument.

Two things there are nevertheless which I cannot overpasse: their folly in wanting, and their false dealing in answering me.

Fire of Hell.
lic, p. 4.

First they paint forth many triumphs great conquests, and an extreame shaking of our Church: so many goodly souls

to the Reader.

soules, such a multitude of notable personages: namely forty at Diepe revolted to the Romish Church, which now is in travel of them: If they come to life they shal come forth. These men doe packe them very grossly: for enquiring of any such breach in the Church of Diepe, I cannot learne of more long time revolted then two, the one a maiden who allured by a carnall marriage hath violated her spirituall marriage with Christ: the other an English Iesu-^{2. Pet. 3. 12.} it, who vpon a fained conversion intruded himselfe into our company and is now returned to his vomit. Howbeit let vs put the case that the reporte of these conversions were as true, as they be forged at pleasure: Is it any mervaille that some loue the world & turn wing to that part that yeeldeth most quietnesse and worldly promotion? Were it not rather a wonder if there were none such? Iesus Christ was forsaken of his^{Ioh. 6. 66.} disciples: how much more wee, who haue nothing but by his bounty? Men

The Preface

In these daies in matter of Religion do follow the course of the affaires, and do fit their beliefe to their worldly commodities. The belly hath no cares: And as usually such are deafe as dwell neere the downefall, of great waters, even so the word of God pierceth not into the eares that are deafned with the bruit of the world and stopped with the currat of Covetize, of voluptuousnesse and of ambition: especially at Paris where mē are bought and sold, & where rewardes are propounded. And God graunt that Idolatry possesse none but those whō she hath deerely paid for. herein are we to acknowledge the work of God: that notwithstanding so many allurements and discommodities, yet do the flocke of Iesus Christ grow and encrease, yea even since these men made their vaunts that our Church was so sore shakē. But we boast not so much, neither indeede are these victories ours but our Lorde Iesus Christs.

In their triumphs they paint mee forth

to the Reader.

forth & make me a party in the proofs
of their sufficiencie. The auctor of *Hel-*
lies fire saith that in the disputation a-
gainst the frier I was twise or thrice at
a non plus and so made some of them
merry: but hee sheweth neither when
nor whervpon. It might peradventure
be when the frier refused to enter into
any orderly disputation, or to propound
his reasons in forme, saying that he was
not permitted so to do: either when he
said that the theft was scourged, but
not the thiefe: That *excogitatum Com-*
mentum signified a Commentary: That
the pardons of foure and fiftie thousand
yeares are good and receauceable: That
satisfacere signifieth not to acknowledg
his fault to the partie offended, or to
testifie that he was sorry for it: or when
he saying vnto me that God should be
vniust if there were no purgatorie, I an-
swered that then God should be vniust
to such as should liue in the day of iudg-
mēt: also to the Carmelites that dy vpo
the friday, who [as themselues report]

Suetonius.

Julius in seg-
mento. 73.

Plautus in
Aphitruone:
aut satisfac-
at mihi aut
adiuret

in super nol-
le esse dicta
que in me in
fontem pro-
tulit.

The Preface

haue a priuiledge that they shal remain
in purgatory no longer but vntill the
next saterday. But who would thinke
that vntruth could so farre exceed? Ve-
rily I am one of the least amonge the
servants of God : yet would I be sorrie
that my yeares or want of capacitie
should any way preiudice the equity of
my cause: but the word of God is migh-
ty even in the mouthes of babes. Be-
sides should I trouble my selfe with an-
swering an vlearned man vnscene in
the Greeke and Hebrew, as appeared
when we were to haue recourse to the
Originals in both those lāguages, wher
vpon the Iesuits of Turnon tooke vpō
them to stuffe his booke with passages
collected out of prophane auctors and
the Rabbins, into whō hee never thrust
his snout : which Iesuits neverthelesse
were many times mistaken in diuerse
things, as in place convenient shall ap-
peare. But how should they make faith-
ful report of things spoken, who make
no cōscience to falsifie my writing? See
ther-

The man-
ner of
these Do-
ctors in an-
swering.

therefore how they entreat me. They produce not my wordes: they reverse the order of my speeches: here & there they mangle & snatch at my discourse; one beginneth at one end, an other in the midst: If I speak any thing that bitteth, they can quietly passe it over with silence: They obiekt the matter that I answer, but my answers they suppress, He that seeketh the truth ought to produce the very wordes of his adversary: he should trace him step by step without counterfeiting, curtalling, or dissembling: but these men by a certaine doctoral disposition do skippe, as at their masse, over whole leaues: they conceale the most forcible: and the sooner to lead the reader that followeth vs out of our tracke, they shuffle the course of my reasons, and bring the head forth last. Then having thus sented my discourse, they proclaime before the palace their fiery, burning, magnificall, & and ridiculous titles.

The frier
beginneth
with the
last page
of my
booke.

Some coulour they might haue had

The Preface

for their sight, had my first booke been
either tedious or full of wordes: The
charges of the Impression with the
readers impatiencie might haue serued
them in steede of figge leaues to cover
their shame: but my writing contained
few pages & the Arguments lay close:
for I studied to lay the bones bare that
the sinewes might bee the better scene.
Their vnfaithfull dealing doth proceed
yet farther: for they forge other obie-
ctions then mine: and of mine do they
take away the edge by propounding
them in other manner then I did: Thus
do they skirmish and sport them in an-
swering of themselves: much like vnto
the Bulles in the amphitheater to who
they cast men made of straw, vpon who,
being provoked, they discharged their
rage. As if they should say vnto me:
you are too rough: The Church of
Rome must be more gently entreated.
Take away your forcible arguments for
these reasons lie to hard vpon vs, so wil-
we commune with you. Thus and thus
must

must you object that so wee may answer with some colour: but they forgot to giue this warning before.

I doe therefore protest that these writings of these Doctors doe not concerne me, for that I never spake manie things that they impute to me: & they haue either fearefully dissembled, or maliciously corrupted my best objections. Neither can I thinke my selfe sufficiently satisfied vntill I see my own writing perfect in the writings of my aduersaries, and their answer set down article to article: reason to reason, without cutting off or altering my wordes, or disordering the order of my discourse.

Reuerend Doctors, I beseech you in curtesie, yea I adiure you by the relicks of your consciences to entreat me with more equitie: take this booke which againe I offer vnto you encreased, amplified and corroborated with reasons and some passages of Scriptures: and answer it in such wise as that my rea-

None of these Doctors haue yet answered, & therefore the victory yett resteth with the Author.

The Preface

Sons may not be mangled, nor thrust
out of order: but that all men may see
your answers at the foot of my obie-
ctions. If your desire to bring the truth
to light faileth you not, no more then
your leasures, meanes, books, and sup-
port [albeit all these faile vs] wee shall
soone perceauce which of vs hath the
word of God to warrant: and from the
encounter of our reasons truly and vp-
rightly reported wil proceed the sparks
of the truth. The Lord God vouchsafe
to direct our pennes, and dispose our
hearts to propounde such matters as
may bee profitable to the salvation of
his people, proper to the glory of God
and comfortable to the truth. **of his
word,**

Reuerend Doctors, I beseech
you, I desire you to be the critics
of your consciences to correct me with
the edifying take this booke which I
gaine I offer into your consideration, and
blinded and corrupted with reasons
and some passages of scriptures: and refresh
answer it in such wise as shall please
you.

THE CONTENTS OF THIS BOOKE.

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2. That in this controversie, as in all other that concerne faith, the holy Scripture ought to bee iudge: also that the same speaketh not of Purgatory, nether of any temporall torment after this life, nether of any Indulgences wherewith to fetch soules out of this torment.
3. That the holy Scripture overthroweth Purgatory: and that there is no other purgation of our sinnes, but the blood and death of Iesus Christ, and consequently, that papall Indulgences are unprofitable to the deceased.
4. Against mans satisfactions in general.
5. Against Popish Indulgences and the
ex-

Extraction of soules out of Purgatory.

6. A confutation of such passages of the holy Scripture as these Doctors have alleaged.
7. What the Doctors of the foure first ages after Iesus Christ did hold and beleue concerning this matter, and that they never beleueed any Purgatory: Also of prayer for the dead, of Indulgences, and of the satisfactions of the primitive Church.





A CONFVTATION OF PURGATORY.

CAP. I.

*A description of the foure Chambers or
stages which the Church of Rome placeth
vnder the earth: and particularly of the
place called Purgatory.*



THE Doctors of
the Church of
Romedoe hold,
that vnder the
earth, there bee 4.
severall places,
which are so ma-
ny prisons, wherein the soules are ei-
ther broyled, or shutt vp. The lowest
place is hell; the habitation of the dam-
ned: and the same is divided (if wee be-
leeue our aduersaries) into two parts.

the lowest
place.
The auctor
of the fire
of Helic. p.

The 44.

The one where the soules are tormented in fire: the other, where they are tormented in snowe. Throughout all the word of God can we not find that that ever any came out of this place. Yet Pope *Gregory* the first, in the first Booke of his *Dialogues*, cap. 12. reporteth that *S. Severus* raised a dead bodie whome the Divels had carried away.

In 4 Dist. 45
quest. 2.

Also *Damascen*, and after him *Thomas*, *Durand*, and *Richard*, doe tell vs that by the prayers of *S. Gregory Traian* an heathen Emperour was fetched out of hell. *Gabriel Biel* in his 56. Lesson vpon the Cannon of the Masse, holdeth the same opinion. And *Ciacconus* hath written an Apologie expressly for this history. *Cayer* and the Doctors that subscribed to his book, do approue this historie: but his companions do reiect it.

The second
place.

The second place is the Purgatory that serveth for such as are indeed righteous and do not sinne: but in their life time haue committed some trespasses for which they haue not satisfied. The same

Pope

Pope Gregory teacheth that so soone as a man is deceased his soule is presented before the Iudge, also that sotime there happeneth abuse, & they bring before God one that was not called. As/faith he / it chanced to one named *Stephen*, who being deceased and his soule presented before God, immediatly as God saw him, hee said that was not the man that hee had called for: but that it was an other *Stephen*, a beater of Iron, who therevpon died incontinentlie, and the former *Stephen* revived againe and was seat backe because hee dyed before he was called. These soules thus presented before the Iudge, if they need any purging are instantly sent to this second place which they tearme Purgatory. And this doctrine is grounded vpon this principle, which is a third article of their faith, and taken out of the vnwritten word: namely that *Iesus Christ* by his death and passion hath indeede discharged vs from the fault, and from the paines due to sinnes committed before

Read the catechisme of the collicel of trent in the chap of penance

fore baptisme: but from the paine due to sinnes committed after baptisme he hath not discharged vs. Therefore that such as haue not made full satisfaction in this life by fastings, scourgings, gifts to the Church, &c: shal be sent to Purgatory there to finish their satisfaction and to pay[as they say] even to the last penny.

Herehence grewe that pennance which the Priest imposeth vpon the sinner, which do farre differ from the penance vsed in the primitive Church which was publicke, of long continuance and rigorous, thereby to humble the sinner and to reparaire the scandall to the Congregation: but at this day in the Church of Rome they impose for the most part privat pennances, and the same either very easie or ridiculous: & these doe they make vse of to prevent Purgatory, and yet to pay and satisfy Gods iustice. The formes of these penances, are to say a set number of *Auees* intermixed with *Paters* vpon a paire of beads

beads: to scourge their bodies: or vpon
the bare flesh to gird themselues with
a cord: or to goe in pilgrimage to *Saint
James in Galicia, &c.* Our Annals do in-
forme vs of a pennance imposed by a
Pope vpon one Robert the Norman,
furnamed the Diuell, vpon sundry his
riots committed : that is, that for the
space of seven yeares hee should not
speake: and that he should all that time,
lie at a staier foote, and take no other
food but the relicks of such bones as a
Grayhound should haue gnawn. Was
it meet to abridge the benefit of Iesus
Christ, and to supply the places with
such frivolous devises, and in such coun-
terfeit quoine to satisfie the iustice of
God, which Iesus Christ had before sa-
tisfied to the full? As concerning the
torments that the soules doe there en-
dure, these our masters doe tell vs that
all the fires and torments in this life, are
but easie in regard of the heate of the
fire of Purgatorie, and that the torment
thereof equalleth that of the damned.

N. Giles,
an. 768.

The Frier
pag 75.

This

A Confutation

*Memento
Domine.*

*Lib. 7. Epist.
61.*

This doctrine was not yet receaued in the Church of Rome, when to the Cā. nō of the Masse they added these words ensuing, which the Priest must daily say for the soules in Purgatory. *Remember Lord thy seruants, whose soules doe rest in the sleepe of peace.* Hereby it appeareth that they then beleeyed that the paine was easie, or rather none at all, and that the soules for whom they prayed, did rest in peace as in a sleepe. Hereto accordeth the saying of the aforenamed Gregory, who aduoweth that the soules of *S. Severus & S. Paschasius* wrought miracles in the Bathes where they lay in Purgatory. For it is hard to worke any great miracles in such cruell torments. This is the same Pope Gregory, who doth in earnest confesse, that the Apostles celebrating the Lords supper, added vnto the consecration nothing but the Lords prayer, and so consequently prayed not for any soules in Purgatory. Againe, the Church of Rome holdeth this torment to be of long continuance

nuance: for every sinne they must abide there seaven years: besides also that we pray for some that died many hundred yeares since. And in this regard doth the Pope grant pardons some for fifty, some for an hundred thousand yeares; and the Frier may verie well remember that when I shewed him in the Masse booke a praier that contained foure & fiftie thousand yeares of pardon thereto adioined, he did not onlie advow it, but tooke vpon him to defend these so liberal indulgences.

In the Church of *S. Bibian* at Rome In the booke of
vpon the day of all Saintes they haue Roman
Indulgen-
sixe hundred thousand yeares of verie ces these
pardon for the space of one whole day fixe hun-
The Pope that granted that pardon pre dred thou-
supposing that a soule may haue com sand years
mitted so many sinnes [besids those for are writte
which the paines of Iesus Christ haue at large,
satisfied] that hee must haue so manie
yeares of torment to purge all his sins,
vnlesse the Masses and suffrages of the
living, together with the Popes indul-
C gen

gences doe procure him ease and abbreviation of his paines. At Paris in the entering into a chappel of the friers Fe villans in the suburbs of *S. Honorat* hangeth to be seene a long bedrole of pardons: wherein among other is contained that vpon everie daie of lent there are to bee purchased three thousande eight hundred sixtie seaven yeares and two hundred and seaven Quarentines of daies of verie pardon. In the church of *S. Eusebius* at Rome they haue seaven thousand, foure hundred fifty and foure Quarenteins of daies of verie pardon for such as shall bring thither any honest offering, and as the words of the Bul do run *Manus porrigentibus adiutrices* for such as shall put to their helping hands. In the Church of *S. Mary* deliver vs from the paines of hell [for that is the Churches name] there are dailie granted eleven thousand yeares of Indulgence to such as shal bring an honest offering, that is to say, that shal giue, not to the poore indeed, but to the rich Monks:

Moncks: not to those that weep, but to those that sing : for now almes with the true vse thereof, hath also altered the signification of the word. In the church of *S. Praxede*. you haue dailie twelue thousand yeares of verie pardon and as manie Quarentines of daies, with the remission of the third part of your sins: in such māner that visiring this church three daies on a row you shal purchase plenarie pardon of all your sins and six and thirtie thousand years by provision besides the Quarentines, which the Popes haue since encreased to sixscore thousand years for everie daie : witnes the book of *Indulgences* printed at *Rome* in the house of *Iulius Accolto*, an. 1570. see also the book of *Romaine Indulgences* sundrie times printed at *Rome*, namely in the yeare 1519 the second of Februarie by *Marcell Franck*. Yet are all these pardons but few in regard of those that belong to the Church of *S. Iohn of Lateran*, the somme whereof yee shal find either hanging vpon tables, or graven

Gab. Biel
in his 17.
lesson vpon
the Cannō
of the
Masse.

in the wals of diuers churches of Rome:

All this do we set downe to shew that as the plaister ought to be fitted to the largenes of the wound, so the Popes haue thought it meet to perswade men to beleue that the paines of Purgatorie are of long continuance, sith they require so long a time to purchase release from the paines thereof: withal presupposing that in that so fiery and scorching a countrey, where the sun hath no being, they reckon all by daies, and by yeares. This long continuance is also to bee gathered out of the Revelation

That is to
say about
some nine
hundred
years since

of Venerable *Bede* in the fifth booke of his historie *cap. 13.* where he saith that the souls which in his time were in Purgatorie should be delivered in the daie of Iudgement, except some few that shoulde bee redeemed from thence by the praiers of the living.

Moreover besides all this, the selfe doctors of the Romish Church doe agree, that even during these so violent torments, the soules neverthelesse are
assured

assured of their salvation, & out of the danger of hell: neither do I know since when this opiniō crept into the church of Rome: for in the Masse for the dead we finde a clause after the Gospell that contrarywise doth testifie that still they are in danger. These be the words. O Lord deliver the soules of all the faithfull departed, from the infernall paines, & from the deepe lake: deliver them from the throat of the lyō, least the gulph of hell should swallow thẽ up, & so they fall into utter darknes. Tearms over bitter to signifie Purgatory: and such as may in no case stand with people assured of their salvation. We haue also the ordinary prayers said at burials, yea and vsed at the funerall of a Pope, wherein we find no mention of Purgatory. Indeed this soule is brought in, as praying to be delivered from hel, and from eternall iudgement, in these words. Saue me o Lord from eternall death in the terrible day, when the heauens and the earth shall bee moved, and when thou shalt come to iudge the world by fire. I trē-

Libera Domine animas omnium fidelium defunctorum de penis inferni, & de profundo lacu: libera eos de ore Leonis ne absorbeat eos Tartarus.

Sacrar. Cerem. lib. 1. Sect. 15.

ble and quake, and doe feare when the examination shall come, and the day of wrath, of calamitie and of misery: that great and wōderfull bitter day. Speeches which cā not proceed from a soul assured of her saluatiō. Surely whē these praiers were first penned, these matters were not yet well considered of, and this may we easily gather from Pope Gregory the first, who in his dialogues placeth the Purgatory of some souls in bathes, of some vnder the leaues, and of some vnder the Ice: and this do these three champions that haue assaulted my treatise, both say and defend: for nothing to them is to hard or to hot. *Damian* speaketh of a soule that had her Purgatory in a river, but whither she swam with the stream or against it, he saith not. The *Rosarie* of Bernardine hath of this nature many revelations: and the *Legend of S. Patrick* telleth vs that in Ireland there is a caue that openneth into Purgatory: to be brieft, albeit many soules are returned from those partes, which haue brought

brought news, yet did the matter still rest full of doubt, vntil the Councell of *Florence*, which among other occasions was assembled to perswade Purgatory to the Greeke Churches, who both before and yet do deny it, albeit their deputies in the Councell did agree vnto it in hope of succours against the Turk. True it is that we find some more ancient Councils, which made mention of prayer for the dead; but hereafter we shall most evidently proue that these prayers make nothing for Purgatory: also that such prayers as we find among the ancients doe plainly shewe that they beleeeved no Purgatory. Even to this day doe the Greek Churches pray for the dead: yet doe they deny Purgatorie. In the last session therefore of this Councell holden in the yeare 1539. was it defined, that wee should beleeeue Purgatory: In which Counsell, as in all others holden within these five hundred yeares, the Pope sat president. and that with such auctority that hee grew

Seff. I. & 3.
& 9. & 10.

to bee adored and intituled *The Diuine Maieſtie: the ſpouſe of the Church: the Sa-
uiour and Lion of Iuda: the king & Prince
of all the world, having all power both in
heaven and in earth: All which titles
were attributed to Pope Leo the 10. in
the Councell of Lateran. Thus in all
theſe Councells nothing paſſed but by
his will, in ſuch wiſe, that if any did con-
tradict him, hee was ſoone burned, as
was Iohn Huſſe in the Councell of Con-
ſtance, notwithstanding the ſafe cōduct
and faith given by the Emperour and al
the Councell. But to returne to our
Matter. The ſoules thus purged in this
fire are brought into Paradice. How-
beit becauſe this purgation will growe
ſomewhat long, the Popes mercy doth
ſometimes abridge this puniſhment.
For beſides that the paines that the li-
ving haue vndergon for the, as faſtes:
almes: whippings, pilgrimages, libera-
lities to the Church, &c. alſo that the
Maſſes ſounded for the deceaſed, which
leauē any rents or annuities to a con-
uent*

vent or abbey, or other religious house
 [if we may beleue those that sing the]
 are of great vse to mitigate and allay
 the heat of Purgatory, and to diminish
 the paines thereof, yet haue the Popes
 found out a more ready and gallant in-
 uention to the same end: and this it is.
 Hee rakerh together all the superabun-
 dant satisfactions as wel of Iesus Christ
 as of all his Saints which remain in the
 treasure of the Church, whereof him-
 selfe doth carrie the keyes; and these
 doth he distribute among his Indulgen-
 ces, for the freeing of soules out of the
 fire of Purgatorie. To the same vse doth
 he also apply his hallowed graines and
 medals which hee distributeth abroad,
 granting hundreds and thousandes of
 yeares of pardon, to all such as shal kisse
 or reverently keepe them. And these
 pardons serue not only for this life but
 also for Purgatory. The Church of the
Fevillants at Paris haue this priviledge,
 That the Masses in that church said for
 the dead vpon the moonday or wed-
 nes-

nesday, doe every of them deliver one soule out of Purgatorie. Many such Churches doth Rome containe. *S. Potentian: S. Laurence without the walls, S. Praxedes, &c.* vpon the 7. of May, anno 1586. did Pope *Sixtus* the 5. grant to such of the fraternitie of the corde of *S. Frances* as should say 5 *Pater nosters* & as many *Ave Marias* vpon the Saturday before palme Sunday: and vpon the feast daies of *S. Iohn Evangelist* and *S. Iohn Port Latyn* plenary Indulgence for all their sinnes: yea and more then that: for they shall moreover deliver one soule out of Purgatorie, as appeareth in the booke of Indulgences granted to that reverend Corde, printed at *Paris* by *Iohn le Bouc* vpon Mount *S. Hillary* at the signe of diligence ann. 1597. And these privileges were reconfirmed by other letters pattents of the same Pope: Given at *S. Markes* the 9. of *August.* ann. 1587. But the principall matter that we are herein to note is this. That this grace is
not

not conferred to any that is not of that
 fraternity, albeit in the same places hee
 should say the 5. *Paters* and as many *A-*
vees, yea and fifty more and that with
 farre greater devotion then that frater-
 nity doth. Some Alters also there be
 whereto his holinesse hath conferred
 such priviledges that vpon the saying of
 a set number of Masses vpo them, they
 shall bring a soule out of Purgatorie:
 Some people also there bee that are so
 priviledged that after their deaths ei-
 ther they go not into Purgatory at all,
 or if they go in, they staie not there any
 time, but come forth by and by: albeit
 they be as heavy loaden with sin as any
 other: such shall the elect bee that shall
 liue in the day of Iudgement, or such as
 shall die immediatlie after the *Iubile*.
 Wee haue seene certaine Theologicall
 Theses disputed on at the *Carmelites* in
 Paris vpon the eighth of October 1601
 by a certaine *Carmelite* named *Iacobus*
de Rampont Carmelitarum presentatus ac
Metensis Carmeli Alumnus: at the end
 where-

AT ROME in
 the church
 of S. Prax-
 ede and in
 many other
 places.

Sub auspiciis
 sapientissimi
 D.N. Bartha-
 lomei Gui-
 tart Navar-
 rici.

whereof the said *Rampont* in good sort and with a good grace maketh a brieve Oration in commendatiō of his order: teaching the *Carmelites* the first Anachorites: the Imitators of the Apostolick life, practising both the life & wearing the habit of *Elyas* and *Elizeus*, brethren to the *Virgin Mary* and among al other preeminences endued with this singuler priviledge, That whosoever is entred or shall vowe to enter into this fraternitie shall no longer abide in Purgatorie, but from his death vntill the next Saturday following. A priviledge which *Cayer* with tooth and naile defendeth in his *Oven of Reverberate*, &c. and promiseth shortly to shew vs the Bull of that Pope which graunted this priviledge, with whom the *Carmelites* are vnited who thereto haue set their scales, and among the rest this frier *Rā-pont*. And this is the reason that they vse so few Masses for the soules of their brethren, especially if they die vpon the Friday. The Pope himselfe sometimes
gran-

granteth his Bulls, as our selfe haue seen
 whereby at the petition of some sur-
 uiver of the kindred that craveth it, hee
 fetcheth the soule out of this fier. Yet
 for the expedition of such Bulls, as also
 of all other Bulls of Absolution or dis-
 pensation the Penitentiaries, dataries &
 brethren of the lead, &c. Who farme
 their offices at the Popes hand, must be
 greased in the fists: and these our Ma-
 sters must be paid in duckats of the chā-
 ber, as in the pallace of *Paris* the spices
 are paid only in crownes of the sunne.
 Thus doe they wrong in subscribing
 their Bulls *Datum Roma* for if they wold
 deale truly they should write *Venditum*
Roma. Hereof did *Aneas Silvius* com-
 plaine before he was Pope saying, *Ni-*
hil est quod absq, argento Rom. curia dedat:
nam & ipsa manuum impositiones, & Spi-
ritus sancti dona venduntur: nec peccato-
rum venia nisi nummatis venditur. That
 is to saie in few words: In the Court of
 Rome nothing passeth without mony,
 no not the holy Ghost, or remission of
 sinnes.

That is to
 say Notaries

Epist. 66. ad
1. Peregallu.

This

Thus is he
named in
the frōt of
the booke
of the con-
formitie of
S. Frances

This might suffice for this argumēt,
Were it not that I am willing to gratifie
our Portugall frier in regarde of our
friendship. Whose patron the Typicall
Jesus, namely *S. Frances* (in their booke
of conformities, compared with Jesus)
hath greatly contributed to the redee-
ming of souls out of Purgatory. For
the Rosary of *Barnardin*, also *Thomas*
vpon the fourth booke of Sentences
doth testifie that the taking of *S. Fran-
ces* habit is of like vertue as Baptisme:
hereof it must needs ensue that whoso-
ever dieth in this habit doth go straight
into Paradice. And in hope hereof
there haue bin some who in the verie
agonie of death haue cauled themselus
to be shrowded in this habit. Or haue
at the least thrust an arme into the
sleeue thereof. Among others *Robert*
King of Sicill, as *Anthoninus* reporteth.
To this Reverend Saint, being at his
towne of *Assisum* in *Italy* an^o. 1223. ap-
peared an Angell who told him that
Iesus Christ, the Virgin Mary, and the
An-

Thomas 3.
quæst. ult.
Artic.
Eandē grati-
am consequi
tur Religio-
nem intran-
tes, quam cō-
sequuntur
Baptizati.
Anton. tit.
24 cap. 7. &
Rosarium
Bernardini.
Assisum, a
towne in
the dutchy
of Spoletū
wherein
dwelt the
first Fran-
ciscan Fri-
ers.

Angels attended him in the Church called *S^t Mary of the Angels*: wherevpo he being come thether, Iesus Christ said vnto him, *Frances, demand any thing concerning the salvation of soules: for thou art set to be a light to the Gentiles.* Frances answered, *I require thee to grant pardon for all sinnes to everyone that shall enter into this Church, and I beseech the Virgin Mary, the advocate of mankind, to assist me in this petition.* Then said Iesus vnto him, *Brother Frances, thou hast desired a great matter: but thou art worthy of greater: Goe therefore to my Vicar, to whome I haue given power to bind and lose vpon earth and in heaven, and on my behalfe demand of him this Indulgence:* Herevpon this good Saint repaired to Pope *Honorat*, & at his hands craved this large Indulgence without offerings. But the Pope answered him that it might not bee: for it was meete that whosoever would purchase pardons, must also merit them *Ponendo manus adiutrices* by putting to his helping hand, *id est*, by cōtri-

Luk. 2 32.

Note this principle.

tributing. Being asked for howe many
 yeares he demanded this pardon, hee
 answered that he craved no yeares but
 soules: and therevpon would none of
 his bulls: but said that the Virgin should
 be his paper, Iesus Christ his Notary,
 and the Angels his witnesses. But now
 is this Indulgence restrained to one day
 of the yeare only, and that is the first of
 August: vpon which day, whosoever vi
 siteth the said Church, obtaineth re-
 mission of all his sinnes cōmitted since
 his baptisme: as well for the sinne as for
 the punishment: wherof it ensueth that
 whosoever dieth comming from thēce
 shall never come in Purgatory. This In
 dulgence is yet in great esteeme in Ita
 ly, and is set downe in *Bernardines Rosa
 ry*, and *Bellarmino* defendeth it in his se-
 cond booke of *Indulgences*. Thus doe
 we with griefe behold the accomplish-
 ment of the prophecie of *S. Paule*. God
 shall send them strong delusions, that they
 shall beleue lies, and that for a punish-
 ment, because they haue accompted
 God

It is called
 Portiun-
 cula or S.
 Mary of
 the Angels

2. Thes. 2. 11

Godlinesse to be a gain : religion a marchandize for the time: and Gods word a dangerous booke : such a one as the common people may not looke into, so long as such vngodly and impious inventions are published, as most convenient for the instruction of the vnlearned.

This is the history of Purgatory: these are her tenents and butteresses: and herein were matter sufficient to make men merry : had they not a greater ground of sorrow in seeing religion turned into fables, and the only cleansing of our finnes, which is the bloud of Iesus Christ, be as it were degraded and abased, to the ende to make a gaine to those who in the Temple haue againe raised vp the tables of the mony changers; which Iesus Christ did once overthrowe and cast downe.

Of the Limbo of Children.

The third stage or chamber is the *Limbo* of children deceased without baptisme: who are there without torment

The third place.

Pag. 9.

ment, as also without pleasure, or hope
 ever to come forth : and there doe re-
 maine [saith our frier] in griefe, for that
 they cannot attaine to beatitude : and
 this is it that they call *pœna damni* : but
 if this grief be also felt, it is *pœna sensus*,
 and surely it were a goodly matter to
 knowe what they doe in this place,
 where they haue no communication
 either with God or with the Diuels: be-
 sides that they are without remem-
 brance of any thing that they haue seen
 or done, & having no body to instruct
 them: sith also that they must rise again:
 and what sentence the Iudge shal in the
 day of iudgement passe vpon them: for
 our Lord Iesus Christ in the 25. of
Matthew, speaketh of no more but sen-
 tence against the damned, and for the
 elect. But these questions are to bee re-
 solved by Doctors: for the word of god
 penetrateth not so farre. The auctor of
The fire of Helie doth resolue vs, saying,
 These children shall not bee iudged in
 the last day: For it is written in the 3. of
 S.

Pag. 38.

S. Iohn, whoſoever beleeueth not, is already iudged: But they never had faith: then be they already fully iudged. By this his Maieſteriall concluſion, he alſo maketh the children that die ſoone after Baptiſme to be already iudged and baniſhed into *Limbo*: for they likewise had no more faith then the former that died a little before. Then maketh he one ſtep of a Clarke farther, becauſe hee ſeeth not that *Not to beleeue*, in this place is ſpoken of the rebellious and incredulous: for of thoſe that haue not beleeued *Iohn* ſpeaketh in the next verſe following. *They loved darkneſſe more then* Verſ 19.
light: that is to ſay, error more then truth; which cannot bee imputed to children newe borne.

Thus the Church of Rome by excluding childre that dy without Baptiſme from ſalvation, committeth ſundry overſights. 1. Firſt in ſo doing ſhee tyeth the Grace of God to the water. 2. Here by alſo ſhee referreth the ſalvation of the child to the power of man, or of a
D 2 mid;

midwife: for if they list to baptize the childe while it is dying, it shall go into Paradise: if they list not to baptize it it shall not come there. 3. Herein also they accuse God, that he provided but badly for the salvatiō of children born vnder the old Testament, in that hee would not haue them to bee circumcised before the eighth day. 4. Neither was it a small point of rashnesse, mixed with barbarisme to bring in the custom practised at *Paris*, where they cast their children headlong into a gulph that is in our Ladies hospitall or Gods house. 5. Againe these our Masters doe place this *Limbo* vnder the earth: and so what shall become of it when the earth shall haue no more being, but bevtterly consumed with fire, as saith *S. Peter* in his second Epistle, chap 3. and *David* Psal. 102. ver. 26, & 27. At the least they should in time haue chalked out some other lodging for these childrē in some other place. This so presumptuous and cruel doctrine against children is grouded

Apoc. 21.1

ded vpon the words of Iesus Christ in
the third of *S. Iohn* *Except a man be born*
of water and the spirit he cannot enter into
the kingdome of God. Vherin the church
of Rome is contrarie to her selfe : for
shee holdeth that many are saved that
were never baptized in water : as many
Martyrs that were never baptised in wa-
ter : neither will it serue their turne to
say that those Martyrs were baptized
in their blood: for this place of *S. Iohn*
importeth, *That of necessity they must be*
borne againe of water : besides that this
baptisme in blood is contrary to the cā-
nons of the Church of Rome, which
saith that the Sacrament is no Sacra-
ment if hee that conferreth it hath not
an intent to baptize. But the heathen
executioners had never any intent to
baptize. Againc sith Baptisme is vnre-
iterable, what reaso is it that the marty-
dome of a man not baptized should be
Baptisme? Yet will wee not deny but
that the Martyrs are baptized in their
blood: alwaies provided that this word

to baptize be taken simply to wash, as that is the significatiō of the word: but if we speake of Baptisme as it is a Sacrament of the Church: a scale of the covenant: exhibitue of the grace of God in Jesus Christ: the blood of a sinnefull man cannot bee this washing: for the blood of the sonne of God is the onlie washing of our sins. In answer to this place of the third, of *S. Iohn*, I say that if it be spoken of Baptisme, it cannot bee vnderstoode but in case of contempt. That is to say, if any man that may bee baptized & hath opportunitie to cause himselfe to be baptized, doth notwithstanding in cōtempt reiect it, such a one cannot be saved: of which baptisme, *S. Peter* in the 3. chapter of his first Epistle maketh mention: likewise of this washing of the soule speaketh *Zacharias*, ca. 13. 1. which the Church of Rome calleth *Baptismus fluminis*. Whereas in the 7. of *Iohn* Jesus Christ said that *Out of his belly that beleeveth in him should flowe rivers of life*, *S. Iohn* addeth that by this wa-

water he meant the holy Ghost, which they shoulde receiue that beleeeved in him: also as in the 3. of *Matthew*, v. 11. It is said, that Jesus Christ baptizeth or washeth vs with the holy Ghost & with fire, is meant with the holy ghost warming & purifying our harts, so that to bee borne of water and the holy Ghost signifieth to be regenerat by the holie Ghost washing and cleansing our harts which is a phrased of speech familiar among men, and vsed in the Gospell, as in *S. Iohn* the 14. & 6. verse, *I am the waie the truth, the life* in lieu of saying, *I am the true way to the life.*

Of the limbo of the Fathers.

The fourth place is the *Limbo* of the fathers & mothers, that is to say, of such persons as lived before the comming of Christ. There were [say they] *Adam, Eue, Noah, Abraham, &c.* vntill that Jesus Christ vpon the day of his resurrection in his returne from hell delivered them out of this prison: himselfe also [say our aduersaries] by his ascension,

The fourth place.

brought them into heaven : For they suppose that the way into heaven was not open, vntil that Christ by his ascension entered in. But because Jesus Christ said vnto the thiefe, *This day thou shalt be with me in Paradise*, wherby it appeared that the thiefe passed into Paradise forty daies before the ascension of Jesus Christ, our Monke preventeth him by vsing his priuiledge : hee will haue vs here by Paradise to vnderstande the lower parts, that is to say, *Limbo* or *Purgatorie*. For page 95. he saith wheresoeuer the presence of God is there is Paradise, as much as if he should say, The thiefe being on the Crosse was in Paradise, because Jesus Christ was there present : and that Jesus Christ did but mocke him, in promising him that hee should shortly be in Paradise, sith hee was there already. Now in as much as it was forty daies betweene Christs resurrection and his ascension, It may be said that these souls being come out of *Limbo* were set sentinels in some corner

ner or other: or that peradventure they walked their stations here below: for of this matter we find no decision of the Popes, to whom only it belongeth to decide all matters of Religion, as to the that cannot erre in faith, & in their Cā-
Extrav de
Constit. tit.
2 Can. licet.
nons doe boast that all right resteth in the shrine of their harts. Our *Franciscan* and the auctor of *Helies* fire do say, that during the forty daies those soules
Pag. 38. 44.
were with Iesus Christ: that is to say, when Iesus Christ was in the chamber with his Apostles, all the soules of the old Testamēt were there also with him. That when he went to *Emaus* they followed him: That when he was by the sea side, there also they were assembled and arranged vpon the sands.

Into this *Limbo* entred two sorts of soules: The one sort, such as without need of purgation came directly in: the other, they that after their purgation and satisfaction in Purgatory, came nevertheless thither. In those daies was the torment of Purgatory of much longer

ger continuance then in this age it is;
 For then the soveraigne high Priests
 gaue no Indulgences, neither fetchd
 any soules out of Purgatory: whereby
 it appeareth that god being now more
 liberall, they doe wrong to call the first
 age *The goldē age*. Of this *Limbo* would
 our men make *Jacob* to speake in the 37
 of *Genesis*, where [according to the Ro-
 man translation] he saith *I shall go down*
into hell, bewailing my sonne: wherevpon
 [say we] that it followeth that in the
 42 Chapter, where these words are re-
 peated, *Jacob* spake of this *Limbo*: & yet
 he there saith that *his white haire* shall
go downe. The soules then are hairy, for
 these good fathers went downe into
Limbo with gray haire: whereof we are
 also to presuppose that in that country
 they haue barbers: And all this absur-
 dity groweth of this, that they wil not
 vnderstand that *Sheol* in Hebrew, name-
 ly in these places, signifieth sometimes
 the state of the dead: and sometime the
 Sepulcher, albeit they be driven to it by
 sun-

sundry places of the scripture: as in the
 14 Psal. ver. 7. and in the 30. vers. 4. & in
 many other places: They also produce
 the 9. of *Zachary* and the 4. of *S. Paule* to
 the *Ephes.* but they do only quote the
 places and so leaue the reader to guesse
 at the matter: and good reason: for of
Limbo there is no speech throughout al
 the scriptures but cōtrarywise we finde
 that *Moses* and *Elias* talked with *Jesus*
Christ vpon the mountaine, wherby it
 appeareth that they were not in a cor-
 ner vnder the earth. Againe if the death
 of *Jesus Christ* were of force to deliver
 the fathers of the old Testament out of
 hell, why not out of *Limbo*, which they
 say is a more easie prison? As concer-
 ning the passage in the ninth of *Zachary*
 there is no speech of *Limbo*, but of the
 deliverance from hell, vnder the figure
 of the deliverance from the Captiuitie
 of Babilon: The words of the prophet
 are these. *In the blood of thy covenāt thou*
hast delivered thy prisoners out of the lake
where is no water. They also object vnto

vs the 4. of *S. Paule* to the *Ephes*. Where speaking of the Incarnation and habitation of *Jesus Christ* vpon earth, hee saith, that he descended into the lowest parts of the earth, accommodating to our Savior *Christ* the words of *David* in the *Psalme*. 139. v. 15; where he saith that he was formed in the lowest parts of the earth: that is, in his mothers wōb and according to the Greek ἐν τοῖς κατώτατοις τῆς γῆς in the superlatiue: but what communitie hath this with *Limbo*? Much lesse is it meant of the fetching of the Fathers out of *Limbo*, which is in the eight verse *Hee led captiuitie captive*, for would he haue led captiue the soules of the fathers, considering that they would that hee should haue brought them out of captiuitie? For in the Greeke it is ἐχμαλώτισεν, which signifieth to lead into captivity those who they haue taken at the swordes point. These captiues the are the diuels, death, &c. The Auctor of the fise of *Helie* giueth it vs brauely: he maketh *S. Paul*, *Heb*

v. 39. & 40. to say that these fathers are not rewarded before vs : but neither there nor in any other place shall wee find any word thereof. Thus is this place now emptie, if we cannot find any to lodge in it. And because it is likely that the Franciscans, according to their rule, doe not goe into Purgatory single, but by two and by two. This *Limbo*, lying in the way to Purgatory, seemeth a very convenient place to lodge him, who being departed hence alone, must attend his companion.

Besides these foure places, *Bellarmino* who lately writ at Rome, and as it were in the Popes bosome, with the approbation and commendation of all the Church of Rome, but particularly of all our Doctors, in the 7. Chap. of his second booke of Purgatory, hath found out a fifth place: that is to say, a bright and cleere meddow, all diapred with sweet smelling flowers, which hee maketh to be a dependance of Purgatory, and as it were a withdrawing chamber, where.

The flowered meddow.

wherein those doe take their rest, who are most kindly entreated & most gently dealt withall, and groundeth himself vpon the auctoritie of venerable *Beda*: and *Dionise* a Charterhouse Monk, an auctor of great credit, whoe is full fraught with fantastickall revelations: he should haue added how these flowers doe spring without sun or raine; & frō whence that goodly brightnesse could pierce into those deepe partes of the earth. Out of this meddow do the souls immediately passe into Paradise: but before the comming of Iesus Christ, they went thence into *Limbo*, a matter of great compassion, that passing out of a bright meddow full of recreation, they should come to bee shut vp in a darke prison.

Such therfore is the building which our Masters haue erected vnder ground, making, by an order contrary to nature, the lowest chambers to be the hottest: digging without any auctoritie of the Gospell, sundry compartments vnder the
earth

earth , like to mouldwarpes , blinded with the sunshine of Gods word.

In this place I would entreat the reader, throughout all this mysterie to take note of a certaine kinde of soules, which should haue more agilitie & experience then their fellowes: so many walkes and turnings are they put vnto. These are those soules , who departing from their bodies vnder the old Testament , were first presented before the Iudge, and thence sent into Purgatory: but escaping thence, after a scalding fire entered into a bright meddow, ful of recreation. Afterwards from this medow they passed into *Limbo*: & thence came forth with Iesus Christ : then did they follow him 40 daies vpon the earth , & finally entered into Paradice . Let vs therefore finde no farther fault with *Plato* or his *Metempsychosis*: for his revolutions and passages of soules, are nothing so prodigious: & indeed our Masters doe carry away the bell for invention from all Poets. These matters thus dis-

*Bellarmin. de
Purgat. lib. 2.
cap. 12.
Hec sunt.*

dispatched and set out as it were in a table, it resteth that wee now examine this Purgatory, and the abuses therevpon depending and proue that the word of God is a spring more then sufficient to quench this the Popes so profitable a fire. Here may our Reader, if it please him, note that Purgatory is by our adversaries placed among the Articles of our beleefe, so as vnlesse wee beleue therein, we cannot bee saved: that the importance of the matter may tie him to attention. So shall we breake one of the legges of this *Colossus*, one of the principall pillers of Babylon.

CAP. 2.

That the holy scripture is a sufficient iudge for this question, as also for all other controversies concerning faith: and that therein is no mention of Purgatory, or of any Indulgence whereby to release soules out of the torment thereof.

With



Ith our Adversaries it is an old sōg that the holy scriptures do not containe all things necessary to salvation: also that besides the holy Scripture there is an vnwritten word, which is likewise a rule of our faith: also traditions, which the Council of Trent enioyneth vs to receaue with like faith and reverence as the holy Scripture. Thus where they want Scripture, they haue recourse to traditions and custome. They imitate *Barabas*, & will saue themselves by custome, to the disadvantage of Iesus Christ and his word. Yea they proceed so far as to place the traditions of the Church of Rome, before the Scripture: for they hold the autoritie of the Scripture to bee grounded vpon the Traditions of the Church.

Herevpon grew the condemnation of *Luther* by *Leo* the 10. for that among

E

his

*Sess 4. Pari
pietatis affe-
ctus ac Reue-
rentia.*

In the Bull
*Exurge Do-
mine*, which
is in the
end of the
last Coun-
cell of La-
teran *Dist.
19. quest. 1.*

his other supposed heresies, hee presumed to say, that it lay not in the power of the Pope or Church of Rome to make or establish any articles of faith. Also the inscription of the Canon *In Canonicis*, saith that the Popes decretal Epistles are accounted among the Canonically bookes. Also the brag of Pope Leo the 4. which without horrore we cannot read, and is in the 25. cause, wherein he boasteth to prescribe vnto the Church such lawes as himselfe is not subiect vnto: in that hee is Lord over the lawes & decrees. Among these traditions, the most profitable to the Pope is Purgatory: touching which, sundry Doctors of the Church doe ingeniously cōfesse, that throughout the holy Scripture there is not one word expresly spoken thereof: and my adversaries in their fierie bookes doe closely advow as much: for albeit they rack sundry passages of the holy Scriptures to straine forth their Purgatory, yet fearing absolutely to submit themselves

Can. Ideo aliter agendo se Decretorum Dominos esse ostendunt.

Offensis Pet. a Soto.

to a iudge that beareth them so smal fa-
 vour, they many times giue it some
 gird. Thus saith the Auctor of the fire
 of Helie. *Albeit there bee no mention of* Pag. 61.
Purgatory in the Scripture, yet cannot Du
Moulins conclusion bee but bad, in saying
there is no Purgatory. And here he raketh
 together a number of things, which
 (saith he) are not in the holy Scripture.
 Yea so presumptuous is our Franciscans
 ignorance, as to say that through-
 out the old Testament there is not one Pag. 18.
 expresse word of the immortalitie of
 the soule. In this regard it is requisite
 that before we proceed any farther we
 trie these Doctores in this case to the
 quicke, and defend the perfection of
 the holy Scripture. Amid the corrupti-
 ons of the world, wee haue yet this ho-
 nor, that we be the advocates of Gods
 cause, and of the worthinesse of his
 word. Which as *S. Paul*, 2. Tim. 3. saith,
is able to instruct vs and to make vs wise
to saluatiō: which also (saith Athanasius)
 abundantly suffileth to instruct vs in all Initio lib. 2.
aduersus
Gentes.

truth. Wherein, as saith *Chrysostome* vpon the second Chapter of the 2. to the Thessalonians, is cleerly cōtained al that is necessary. For was it possible that aforetime the five bookes of *Moses* were sufficient to instruct the Church to salvation, & that now the same five bookes, together with the Prophets, Evangelists and Apostles cannot suffice? hath God forbiddē to adde or diminish to the bookes of *Moses*, and nowe that both in the old and new Testament we haue much larger instruction, shal it be tollerable to adde an vnwritten word? Other Canonicall bookes? Other articles of faith? If the Gospell be sufficient to saue vs, who shal be so bold as to say that the new Testament doth containe but part of the Gospell? To alleadge either the tyranny of custome, or the antiquity of a traditiō, without the word of God, what is it but to alleadge the antiquitie of Error: and to arme both Iewes & Gentils with the like reasons? cōsidering that vntruth is very ancient
yea

yea it hath beene even from the beginning: also that againe the truth no prescription of time may take place.

To ioine therfore to the holy scriptures an vnwritten word, and to make the traditions of the Romish Church equal with the bookes of the olde and new Testamēt, is a great disparagemēt to the Maiestie of the holy Scripture: It is as much as to do that which expressly is forbiddē in the law of Moses, that is to plow with an oxe and an asle: to yoake together things very vnequall: to make man equall with God, and the lead of the Popes Bulls with the pure steele of the spiritual sword of the Gospel. True it is that they tearme these Traditions the word of God and traditions of the Apostles: but they shewe not when or to whom God did first inspire them. They deliver vnto vs the Canon of the Masse for an Apostolical tradition, wherein nevertheless they name some persons that lived three hundred yeares after the Apostles time.

Thus the Indulgences: the forgiunesse
of all sins at the end of every 25. yeares.
The communion vnder one kinde: The
fetching of souls out of Purgatory by
Popish Indulgences: The prohibiting
of the lay people from reading of the
holy Scriptures: The custome to pray
in a tongue vnkown even to him that
praieth; The feast of God; The Elevari-
on and walking of their consecrated
cake vp and downe: The hallowed
Graines and Medals: The fraternity of
S. Frances Corde loaden with so manie
pardons and priuiledges and such like
trash, which them selues do confesse
were brought in long since the Apo-
stles time; shal by this reckoning be hol-
den for the word of God and the Tradi-
ons of the Apostles: And that with
good reason, sith the Pope assumeth to
himselſe the name of God and his holi-
nesse; The diuine Maieſtie: and in infi-
nite places in his Cannons The Spouse
of the Church: yea, as ſaith *Bellarmino*
de Pontif. Rom. lib. 1. cap. 9. etiam Christo
ſc-

Can. satis
Dist. 96. &
Gloss. Clem.
cum inter.
Sacr. Cerem.
ſect 7. cap. 6.
ſedes Dei ſe-
des Apoſtoli-
ca. The laſt
Councell
of Lateran
ſeſſ. 9. Diui-
ne Maieſta-
tis tue con-
ſpectus.

secluso eue Jesus Christ excluded or set aside. Sith that likewise the Pope tearmeth office Apostolat, all his furniture *Apostolicall*, as his chamber, his letters, his chaire: his cloake: his Pallace. And vnlesse God take pittie vpon vs, they will shortly call his hose and points *Apostolicall*. Now that in all this the drift of our Masters tendeth only to shunne the holy scriptures which condemne them, it appeareth in these words: *The vnwritten word*. For what is the vnwritten word but a Chimera in the aire: an imperceptible Idea? For where can we finde this vnwritten word? If we must seeke it (as they say) at the mouth of the vniuersall Church, when shal I haue gathered together the vniuersall Church to instruct me? Or if the people must haue recourse to their Curat, how shal they know whether their Curate agreeth with the vniuersall Church? What side shal we take where the doctors do disagree? As do now these three doctors, who are growne to censure and

in their pulpits to disclaime one of the?

Or if one bee borne in an hereticall Church : or betweene two Churches grounded vpon contrary Traditions, as betweene the Greeke and the Romain? But if wee must seeke this vnwritten word of God in the bookes of ancient doctors, then it is written : and albeit these bookes be subiect to errour, yet the Traditions of the Romish Church as the afore named and Purgatory are not there to be found, as hereafter we shall proue.

Moreover in as much as they would make vs beleue that the Pope hath such letters of credence, that wee must therefore do all that he commandeth, and beleue all that he list to perswade vs, albeit this bee not found in the holie scripture, yet whē the church of Rome hath neede of Reformation *in capite & membris*: [as it is the ancient cōplaint] what meanes is there to proceed, considering that he that is to bee reformed is the maker of the lawes, & soveraigne Iudge

Iudge in all matters of Religion, & consequently in his owne cause? God forbid that man should bee iudge over the cause of God: or that all the Popes inventions for the advācing of their Empire, should be holden for the word of God, and the rule of our faith. But let vs here the productiōs of these doctors & all those things that they say are not cōtained in the Scripturs. Our observātin Moncke, shall march formost and haue the first place. He saith that thorough out all the old Testament there is not one expresse worde concerning the Immortalitie of the soule. Admire it were so: yet what interest had he to search out the defects of the holy scripture? But had he sought wel, he might haue found these wordes in the last of Daniell. *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame & contempt.* What can bee spoken more expressly? And in the 12. of Ecclesiastes, v. 7. *And dust returne to the earth as it was, and the spirit*

Dan. 12, 2.

spirit

spirit returne to God that gave it. And in the 23. of *Numbers*, *Balaam* desireth to die the death of the righteous. An evident prooffe that he held their death to be blessed. But were this frier Minor as well acquainted with the holy Scriptures as he is with the rule of *S. Frances*, he would never haue vttered a speech so impertinent and full of impietie: for the which hee deserveth to change his order, and from the Observantine fryerie to be sent to the ignorant friers.

The auctor of the fire of *Helie* broacheth it much deeper, he demaendeth how by the holy scriptures wee canne proue this proposition, *That the holy Scripture containeth all that we ought to beleene.* But this is not our saying: for we may and ought to beleene many things that are not contained in the holy Scripture. In such maner do we beleene that *Romulus* with a troope of theeues built Rome: wee beleene the history of *Pope Ione*, as a history ad vowed by many auctors, both friends and servants to the Popes, and

Stella.

Platina.

The booke
of Indulge-
ces printed
at Rome.

and of whom there yet remaine manie
 traces and causes of remembrance: wee
 beleue that *Alexander. 3.* did set his
 foot vpon the throat of *Fredericke Bar- Volateran.*
berossa, vpon the staires of *S. Markes Sabellicus.*
 Church at *Venice,* where this his so he- *Martianus*
Polonus.
 roical exploit is to this day represented:
 we beleue those histories that recorde
 howe the Emperour *Henrie the 7.* was
 poysoned in their consecrated cake: Their God
 with athousand such like histories, both poisoned.
 old and newe, whereof the scripture ne-
 ver made mentiō. Only we say that the
 holy scriptures doe containe all docu-
 ments and instructions necessary to
 salvation: This doe we say with *S. Paul,*
 who in the 2. to Tim. cap. 3. v. 15. saith
It is able to make vs wise to salvation:
 what more can we demand? The same
 Apostle, 1. Cor. 4. 6. teacheth vs *Not*
to presume aboue that which is written: &
 toward the end of the new Testament
 we find these words, *I protest vnto every*
one that heareth the Prophecie of this
booke. that if any man shal adde vnto these
things,

*Consilium
fano Iulii.*

things, God shal adde vnto him the plagues that are written in this booke, whereto our aduersaries can frame no other reply, but that this curse extendeth no farther but to the booke of the Revelation. Yet doth the councell of Truly bridle them in these words, *The protestation of the Apostle Iohn in the Revelation, vnder the title of one booke hath relation to the whole course of both the Testaments, saying, if any man adde, &c.*

In the Index Bibli-
cus printed at An-
werp by
Plantin.
1588. p. 5.

Againe, he challengeth me to proue by the holy Scriptures these 8 things, which vnderhand he supposeth to bee necessary to salvation. 1. *The baptisme of young children:* which neverthelesse is proved by the Iesuits and Doctors of the Vniuersitie of Louaine, also by the Catechisme of the Councell of Trent, & by many passages of the holy Scripture. Thus this Doctor opposeth himselfe against a corporation of Romish Doctors, an Vniuersity, and the Councell of Trent. 2. *The not reiterating of baptisme against the Anabaptists:* which is
the

the same with the baptisme of young children: for the Anabaptists doe rebaptise those whom we haue baptised: as holding baptisme in infancie to bee no baptisme. 3. *The proceeding of the holy Ghost*: which is proved by the places where he is called the spirit of God and the spirit of Christ: and the comforter whom the father sendeth in the name of the sonne: which taketh of the sonne &c. 4. *The consubstantialitie of the father and of the sonne*. Which is proued in this. That the sonne is God, *Ioh. 1. 1.* Even our great God, *Tit. 2, 13.* consequently one God with the father, for there is but one God. *1. Cor. 8. 6.* and being one selfe God, they are by consequence one selfe substance. Wee haue also *S. Iohn* in his first Epistle cap. 5. who saith thus. *There be three that bear record in heauen: the Father, the Word, and the holy Ghost, and these three are one.* 5. *The perpetuall virginie of the Virgin Mary against the Anti-marianites*: but this is no point necessary to salvation: The seem-

Rom. 8. 9.

11.

Ioh. 14 26.

& 16. 14.

He would

haue said

Anti-dico-

marianites,

or Heluidi-

ans.

Apoc 1 I
was ra- vi-
shed in spi-
rit vpon a
sonday.

seemeliness, rather then any necessitie
induceth vs to beleue it. 6. *The translation of the Sabaoth to the Sonday.* An arti-
cle not necessary to salvation: yet doe
we see by the *Revel. 1. 10.* and by the *1. Cor. 16. 1.* and by the *Act. 20. 7.* that this
Institution was made in the time of
the Apostles. 7. *The celebration of the feast of Easter against the Quarto Decimanis.* Which also is of no greater impor-
tance to salvation: witnesse the censure
and reprimendum sent by *Irenaeus* to *Victor* Bishop of Rome, who skirmished
fiercly in that quarrell. This Epistle of
Irenaeus is extant in the Ecclesiasticall
historie of *Eusebius lib. 5. cap. 23. 8.* That
there are but three persons in the Trinitie
a matter which neither the holy Scrip-
ture, nor any mā that ever had any one
drop of common sense did ever studie
to perswade: for in a dualitie there can
be but two, in a Trinitie three. 9. Lastly
he bringeth in *The washing of the Apo-
stles feet*, which (saith hee) wee cannot
proue to be no sacrament, & therevpon
hee

hee challengeth vs. Wee answere that
 whosoever shall say that this washing
 of feet is a sacrament of the Christian
 Church, must first proue his assertion
 by the holy Scripture: but to labour to
 proue it to be no sacrament is foolish
 curiositie: for with like reason may wee
 proue many other matters: as that the
 annointing of the blind mans eies: the
 entry of Iesus Christ vpon the foale of
 an Asse: his coat without seame; the
 cursing of the figge tree, are no sacra-
 ments. Also that which Iesus Christ
 did in washing his Disciples feet, was
 but the ordinarie custome: only he did
 that which a servant should haue done:
 neither was this washing any seale of
 Gods covenant, but an example of hu-
 militie to the Apostles: for there was
 neither any word added to the sign, nor
 any commandemēt to administer this
 washing in the Church.

Ioh. 9 6.

Rom. 4. 11.

Beithese then the matters wherevpon
 at this day the Church is taxed of
 imperfection, and tearmed a peece of a
 rule

Extrav. de
Maiorit &
obedientia
cum unam
sanctam.

1. Cor. 2. 15
Ibidem.

Non in prin-
cipis sed in
principio.

Luk. 10. 35
Quicquid
super erga -
veris reddā
tibi.

Gen. 1. 16.

rule and a part of the worde of God,
whereto they must therefore adde an
vnwritten word? and these are our Ma-
sters that are so skilfull in expounding
the Scriptures: who say that the Pope
cānot erre in faith, because Iesus Christ
said *Peter I haue prayed that thy faith may
faile*: that the Pope is Soueraigne over,
both Church and Common wealth,
over both spirituall and temporall be-
cause, S. Peter said *see here bee two swordes*:
that the Pope cannot be iudged by any
because it is written, *The spirituall man
iudgeth of all, but is not iudged of any*: that
there must be but one head, because it
is written, *In the beginning God created
heaven and earth*: that man may doe
more then God commanded in his law
because the Samaritan said to his hoste,
*whatsoever thou shalt lay out more I will
pay it thee at my return*: that Iesus Christ
in the supper instituted a propitiatory
sacrifice, because he said *Doe this*: that
the Pope is greater then the Emperor,
because it is written *God created two
great*

great lights: the greater is the Pope and the lesser is the Emperor, and kings as saith Pope *Innocent* the 3. These our Masters, I say, so full of their subtilties and invention in their explications, which according to the doctrine of *Alexagoras* doe draw all things out of all things, could they not aswell proue these eight points by the scripture, as we with all our doltishnesse, haue found them out without any difficultie? But the truth is that it was no want of invention in them, but lack of good meaning. And these defects in the Scriptures doe they seek out, the rather that we might not thinke much, that in the Scriptures there is no speech of painting of the Trinitie: of worshipping of Images: of fetching soules out of Purgatory by Popish Indulgences: of their Pastors abstinence from marriage: of their distinctions of meats: to be briefe, of all their traditions: In these considerations it standeth them vpon to abase the authority of the Scriptures, and to accuse them

*De Maiorib.
obed. tit.
33. Can. Soli-
ta quantain-
ter solem &
lunam, tanta
inter Pontif.
& Reges dif-
ferentia.
Arist. Phis. li.
4. cap. 4.*

of imperfection. Yet is it their surest course to prohibit the people from reading of them, and from learning any thing but at their mouthes who haue most interest in the suppressing of the, and doe reape most commodity of the peoples ignorance. I could therefore wish that the auctors of these torrents, fires, and furnaies, would lay their hāds to their consciences (if they cā find any) and vpon their doctorall faith tell vs whether this vnwritten words & these letters of credence be not a means prepared by the Pope, thereby to forge new articles for his commodity? A secret corner wherein to coine false monny, and to clip the word of God? Their consciences must say yes; they are over wise to be ignorant thereof: but worldly reasons carry them away: in some hope of gaine: in some feare, and in some worldly devises doe speake louder, and haue greater voice in the Chapter house, then conscience.

In as much therefore as the word
of

of God contained in the old and newe Testament, is the only and sufficiēt rule of our faith, and that Purgatory (if wee beleue our aduersaries) is to bee beleued as an article of our faith, & that vnder paine of damnation; it is strange that God in the old Testament, having ordained sacrifices, & expiations for all sorts of sinnes and pollutions, even to the Leprosie: to the bloody flixe, and to the touching of any dead body, &c. did never ordaine any expiation, sacrifice, satisfaction or prayer for the soules that were in Purgatorie. The ancient Patriarkes & good servants of God, *Abraham, Isaac, Iacob, Ioseph, Moses, Aaron, Iosua, Samuell, or David*, never desired after their deathes to be prayed for, neither did themselves pray for any that was dead, that God would vouchsafe to bring them out of Purgatory. True it is that they bewailed their dead: but among al their mourning, weepings, fastings, and lamentations, wee find no path to purgatory,

neither any one prayer to fetch the
 soules of the deceased out of Purgato-
 ry: and indeed such lamentations and
 fastings, were made even for the wic-
 ked, & such as died in Gods displeasure:
 As for *Saul*, to whom it was said by the
 Pithonefle not many houres before his
 death, that God was against him, who
 also died soone after his consultation
 with the wurch: *David* likewise bewai-
 led *Abſalon*, who died in rebellion and
 treason against his owne father: yet for
 such [saith the Church of Rome] wee
 must not pray. How grievous were the
 teares vpon the death of *Iacob* and *Mo-
 ses*, who as holy and rare lights of the
 Church, could never bee confined into
 Purgatory? The high Priest of the Law
 never granted Indulgences, neither
 made any intercession to abridge this
 so scalding a punishment: neither did
 they that died make any foundations
 of services, or sacrifices to redeem their
 soules out of this fire. Here doth our
 frier seeke a starting hole, but the cleft
 is

is to straight for him to creep through. He complaineth that *in lieu of seeking the true light in the law of Grace, that is to say, the Gospell, we looke for it in the darke and obscure law of Moses.* To speak plainly, he refuseth the old Testament, as an incompetent Iudge, for the darkenesse thereof. But to this obiection, wee doe answer, that indeed the prophecies of things to come, and the ceremonies of the old Testament, are not so cleere & easie as the Gospell: yet are Gods Commandements therein laid down in plain and open tearmes. Wee therefore demand what commandement of God he can find throughout the old Testamēt, wherein it is commanded to pray for the dead, or to offer any sacrifice for them, either among them to distribute the superabundant merits and satisfactions of holy men deceased, as *Abraham* or *Moses*, to helpe them out of Purgatory? Here our adversaries are at a stand and bite the bit: for were there any commandement that might bear wrestling

to that sence, they that can so cunningly rack the Scriptures to their purposes would no doubt haue produced it. Here doth our Frier frie in his greace, & would faine shift it of with blasphemies, as they that are beset with fires would gladly leap out at the windows. He doth no longer accuse the olde Testament of obscuritie, but of omission & imperfection. *How many things (saith he) hath God left unmentioned in the olde Testament, to the end, to take from the people all occasion of Idolatry? and yet are necessarie to saluation? As invocation of the Trinitie: the immortalitie of the soule, &c.* Again he saith, under the law prayers for the dead were not so frequent & publike; least they should giue the Iewes occasiō with the Gentils, to thinke that they ought to sacrifice to the infernall powers. Secondly; that in regard that before the redemption of man kind the estate of the deceased, was not so well knowne, as after that our Saviour Iesus Christ descended into hell. And thirdly, because they had not so good means

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to relieue the dead, as they had after that the merits of the death and passion of our Lord were committed into the hands of the Church to apply them: So many wordes so many monsters and blasphemies.

First in that hee denieth that in the old Testament there is any mention of the Immortality of the soule, wee haue before heard the depositions of Daniell, Salomon, and the Prophet Balaam prophecying. Let vs hereto adioine the taking vp of Enoch and Elias into heaven, proofes of their immortality. The wordes of Iacob on his death bed, *Lord I haue waited for thy saluation*; The hope of Iob who assured himselfe that after his skinne should be consumed he should yet see God in his flesh. The words of God himselfe, who saith, *I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not God of the dead* [saith Iesus Christ] *but of the liuing*. The only name of Religion importeth the Immortality of the soule: which being taken away, what is Religion but an in-

Gen. 49. 18
Iob. 18. 26.

Mar. 22. 32.